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three months.
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Poetry.

Four Lives.

We sat in the light of the dying day—
Harold, Thomas, John, and I—
Watching the sunset sink, then fade
From over the clouds and sky;
Watching it sink, and then rise again
From the west, and then sink again,
Gave deeper, then pale, then die.

Harold was tall, dark, and proud;
His cheek was bronzed by the Indian sun;
And on his brow there gleamed a star—
The gleam of the sword that he wore;
For he was a soldier, and he was brave,
And he loved his king for service done.
From the head of his king for service done.

John was a soldier, too, but he fought
Under a banner of spotless white;
His sword was silver, and his shield was gold—
The gleam of the sword that he wore;
For he was a soldier, and he was brave,
And he loved his king for service done.
From the head of his king for service done.

Thomas was a soldier, too, but he fought
Under a banner of spotless white;
His sword was silver, and his shield was gold—
The gleam of the sword that he wore;
For he was a soldier, and he was brave,
And he loved his king for service done.
From the head of his king for service done.

And I was a soldier, too, but I fought
Under a banner of spotless white;
My sword was silver, and my shield was gold—
The gleam of the sword that I wore;
For I was a soldier, and I was brave,
And I loved my king for service done.
From the head of his king for service done.

But now we are all dead,
And we are all in the land of the dead;
And we are all in the land of the dead,
And we are all in the land of the dead;
And we are all in the land of the dead,
And we are all in the land of the dead;
And we are all in the land of the dead,
And we are all in the land of the dead.

Our Bishops' Pastoral Address.

[CONCLUDED FROM LAST ISSUE.]

THE SUNDAY-SCHOOL DEPARTMENT.
The Sunday-school work continues to occupy a prominent place in the operations of the Church. The International Series of lessons, of which our own Church is in some sense the originator, is used in all parts of the world—in India, Germany, China, Sweden, Switzerland, as well as at home. Important as they are, yet there is a liability that the time and attention of the school may be too much given to the study of these lessons. The Sunday-School Journal reached a circulation of 103,000 monthly during the year 1873, and the *Bible Lesson Leaf* 900,000 monthly. Attention has also been given to the catechism, and to the important work of normal training. Permit us, dear brethren, to exhort you on some matters that have come under our observation.
And, first of all, let us guard you against all temptation to depart from doctrine and usages of our own Church. It is not sectarian or narrow to be devotedly attached to our own branch of the Lord's Church. No people rejoice more in the increase of Christian charity and love, and the closer communion and fraternal fellowship of evangelical Christians, than we do, and none are more ready to break down the walls of separation, and to join heart and hand with all true lovers of our Lord Jesus Christ, in every effort to oppose the kingdom of darkness and to advance the kingdom of our Lord and Savior. Yet we believe that each Christian denomination, in the details of its own activity, can work most efficiently through its own forms and methods. It has pleased God graciously to bless our organization as a Church, and to make wonderfully efficient our methods of Christian activity. More than a hundred years of experience has demonstrated their practicability and efficiency. With possibly some local exceptions, and with now and then some friction, and even with imperfections such as must attach to all human things, we believe our Church polity, our usages and our peculiarities are as well adapted to the purposes for which they were instituted as in the former days, when they were so wisely through God's blessing down the stream of time.

statement of the eternal Son of God." Let us continue, brethren, in this unchanging firmness of doctrine. We are also convinced that it is of vast importance that we continue steadfast in the use of the peculiar Methodist organization and methods by which this glorious doctrine has been spread so rapidly and mightily through Christendom, and sent as on wings of love to the uttermost part of the earth.
We need more strongly developed among us a deeper appreciation and love to our Church: for our polity, in which our people should be more thoroughly instructed; for our polity, as a grand organized system for giving unity of purpose to a great body in "spreading scriptural holiness through all lands;" for our peculiar means of grace, which are adapted to the necessities of a great itinerant system of evangelization; and for our earnest Christian life, which must be ever present to give inspiration and efficiency to the whole system.

God has given us a permanent place in his Church, and has graciously owned and blessed us as a part of his visible kingdom in the earth. A gracious Providence has developed for us a peculiar organization, and given to us special gifts and methods of activity; the Head of the Church has put his seal on this organization and these methods by crowning them with a success that is marvelous. Let us, therefore, adhere closely to these doctrines and methods which have been so blessed of God; let us love the Church, her institutions, and her means of grace; let us exhort one another to steadfastness and zeal; let us accept cheerfully the sacrifices that the system demands; and let no temptation lead us to abandon our own well-tried methods for others which have long ago proven less efficient. Methodism is not only "Christianity in earnest," but earnest Christianity working by method.

CHURCH BUILDING.

We have great reason to be thankful for the liberal and zealous spirit that has come upon our people in the department of church building. Our statistics show that we are increasing at a rate exceeding \$5,000,000 a year. As we are just entering upon the second century of our history in America we are at the point where in some regions we need our second, and in some our third, series of Churches. Fifty years ago the humble houses which met the first needs of Methodism began to give way for the more permanent church building; these also, in many places, have served their day and been worn out; they are being succeeded largely throughout the country by the more neat, commodious, and sometimes elegant, church edifices. All this we look upon as evidence of the healthful progress and growth of our cause, and we give thanks to God that he has put it into your hearts to devise liberal things for his Church, and that he has raised up men able and willing to meet the larger and more costly necessities of the Church of our times, as the Fathers met the needs of the Church in their day.

And yet, brethren, we feel called upon to give a word of caution in this direction. There is danger of excess in all human things. We believe nothing is too good for God, and that He who redeemed us by his own precious blood is worthy of our choicest gifts. The house of God, too, should always be as neat, as chaste, and commodious, and convenient, and inviting, as the means of the people can make it. There are doubtless places, too, where the church should be massive and elegant, and commanding in its architectural appointments. Yet God has not called upon us to overburden ourselves and to exhaust our resources even in building houses for his worship. Elegant and massive and costly structures, though sometimes needed, should certainly be exceptional, and should never be undertaken when the building involves a crushing debt, or such an exhaustion of the means of the people as to leave them unable to take their proper share in the general benevolent enterprises of the Church or to aid in other aggressive movements.

Our excellent Discipline (par. 493-498) has spoken wisely on this subject. With exceptional cases in favor of elegant church edifices, the great want of Methodism in this day is "churches plain and decent, with free seats wherever practicable, and not more expensive" than a wise and godly judgment would indicate as proper for the locality and circumstances in which the church is placed. Such a judgment would never indicate the building of a church edifice far beyond the necessities of the city, or town, or village in which it is located, and especially so, if such building is to leave an embarrassing debt hanging over the people for years. A church building should never be beyond the means and circumstances of the people for

ple; it should never incur a heavy debt; it should not exhaust the means of the people so that they can take no proper part in the general benevolence of the Church, or assist in local missionary and aggressive movements for the kingdom of Christ.

Commending these general principles to your godly judgment, we thank God in your behalf for your liberal gifts and loving labors in building churches for his worship, and pray that God may enrich you more and more in all temporal and spiritual blessings.

WORSHIP.

From the temple to the worshipers is a natural transition. Methodism from the beginning has been characterized by simplicity, spirituality, and earnestness of worship. Our devout and earnest prayers, our hearty, fervid singing, our individual participation in the services of God's house, have been elements of our strength and prosperity. These have doubtless been influential in drawing the people to our congregations. They have hitherto been the natural outward expression of a happy conscious experience in the hearts of our people; and indeed our faith, our hope, our conscious experience, can only find their proper outflow in a free and joyous worship. Stiffness, formality, coldness, and over-fastidiousness are incongruous with the cheerful and fervent piety taught by our doctrines and realized by our people. Permit us to exhort you, dear brethren, to avoid any tendency to mere formality in worship. Be careful "not to neglect the assembling of yourselves together as the manner of some is."

Love the means of God and its sacred ordinances and means of grace. Come in the spirit of devout worship. Let your dress be plain and unostentatious in the Lord's house. Take your own part in the public service by prayer, by following the reading of God's holy word, by singing, by joining in the repeating of the Lord's prayer. Let all the congregation sing, and, to this end, as far as possible let us insist upon the singing of our own well-known hymns to tunes familiar to the people. Let our preaching be earnest, spiritual, scriptural, accompanied by the power and demonstration of the Holy Ghost. "Hold fast the form of sound words in faith and love, which is in Christ Jesus."

CHRISTIAN PERFECTION.

We rejoice in noticing indications of a growing interest in these experiences of a higher Christian life which held so prominent a place in our earlier history. We trust God is giving to his Church a gracious revival in this direction. At one time the doctrine of Christian perfection was almost peculiar to ourselves; now it is diffusing itself among our sister denominations, and many of our fellow-servants of Christ are joining with us in teaching and seeking the deeper and richer experiences of the divine life. In this we rejoice. Let us all the more give heed to this blessed doctrine and experience among ourselves. Let us be careful to adhere to the definitions and statements of the doctrine as given to us by the Fathers, and to the well-tried methods which made the experience so general and so effective among them. "Let us go on unto perfection." "Let us grow in grace and in the knowledge and love of God." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Let us by penitent faith seek to realize it as a present enjoyment. Dearly beloved brethren, our prayer to God in your behalf continually is, that "the very God of peace may sanctify you wholly; and that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

CAMP-MEETINGS.

We are glad to recognize throughout the whole Church a revival of interest in camp-meetings, and have noted with pleasure the large number of these meetings which have been held during the year, and rejoice that they have been fruitful in edifying the multitudes of Christians who have attended them, and in winning souls to Christ. We would therefore earnestly recommend the organization of camp-meetings in every district, or at least one or two in every conference, under the direction and superintendence of the proper authorities of the Church. By this means larger numbers of our people will be able to enjoy their benefits and their gracious influences will be read more widely through the Church, and their power to awaken and save sinners will also be felt in a greater multitude of places. Permit us also to exhort you to abstain from every appearance of evil in these gatherings of the people; let us see to it that they do not degenerate into occasions of mere social reunion, or of summer or pleasure resort, or of money-making—either by speculative purchases or

and especially let us be careful to guard the sacredness of the holy Sabbath, that neither we ourselves shall desecrate it, or be occasion that others shall profane the Lord's day.

FAMILY RELIGION.

Permit us to urge upon you the great importance of family religion. There is reason to fear that there is a falling away in this direction; and yet never was there a time when all the needs of home religion were more needed than now. The skepticism, the worldliness, the fashions of our day, are all powerful in their influence over the young. Temptations to vice and sin, fascinating attractions to amusements and pleasures whose tendencies are all toward evil, the disposition to break away from wholesome restraint and discipline, were never so general and so powerful as in our day. Nothing can meet these evil influences so powerfully and effectually as home religion. There can be no substitute for this. Our excellent Sabbath-schools and our facilities for general education must not be allowed to take the place of diligent, prayerful, loving, and faithful discipline at home. Let the family altar be erected in every house; let all join in reading the holy Scriptures and in singing; let the prayer be closed with the Lord's prayer, all joining in its repetition. Let the religion of the family be cheerful, inviting, gentle and loving. Make your homes attractive, that your children may love them, and not be easily tempted to wander away from them. Exclude from them all vice, all low and vicious literature; provide for your children good, wholesome, interesting reading; teach them to love the Church, the means of grace, and to reverence and respect all sacred and religious things; exercise, as in the fear of God, your parental authority in watching over their education, their amusements, and their associations; be not seduced into the miserable folly of sending your daughters to Roman Catholic schools. Bring up your children "in the nurture and admonition of the Lord," and God will abundantly reward and bless your care and labor by crowning your children with both happy and useful in their generation.

Lastly, brethren, we exhort you "to keep yourselves unspotted from the world." We have fallen upon dangerous times. The world is rich and prosperous and full of seductions and fascinations; the temptations to mere formal and superficial piety, to worldliness and fashion, to Mammon worship, to false maxims and unrighteous principles of life and business, "to foolish and hurtful lusts, which drown men in destruction and perdition," are all about us. Already many, coveting after these things, "have erred from the faith and have pierced themselves through with many sorrows." "O men of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto ye are called; be not high-minded; but trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come." Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.
E. S. JAMES, M. SIMPSON,
L. SCOTT, E. R. AMES,
T. BOWMAN, W. L. HARRIS,
R. S. FOSTER, J. W. WILEY,
S. M. MARSH, GILBERT HAVEN,
J. T. PARK,
Bishops of the M. E. Church.

A Chat With Dr. Summers.

(Editorial.)

The Nashville *Christian Advocate* edited by Dr. Summers, and which is the leading paper of the Methodist Episcopal Church South, has in its issue of Nov. 29, an editorial on "Northern Methodist Missions," from which we make the following extracts. After quoting the appropriations to our Southern conferences, we read:

"Bishop Haven has recently outraged all decency in his letters concerning the South. Any story from any deserter from our ranks seems to be seized upon by him with avidity, if it will only prejudice our interests. The truth is, he seems to be exasperated because no decent white person in the South—with a few exceptions, principally of Northern men who have come among us—will have anything to do with him and his bogus concerns. They are disgusted with his own descriptions of darky 'Venuses,' and advocacy of miscegenation, which is so abhorrent to the sentiments of both blacks and whites. Decent negroes feel degraded by association with the poor white trash, which he gathers around him. There is no use under the heavens for his connection in the South; all white

Methodists should belong to the Church legally recognized by the Plan of Separation; and all colored Methodists to the Colored Methodist Episcopal Church, organized according to the provisions of our General Conference.

"What, then, shall we say to these immense appropriations of the Northern Church for missionary operations of the South? We say this: our Northern brethren had much better take the money and throw it into the depths of the sea. We speak advisedly; they are taking the Lord's money, which ought to be appropriated to the evangelization of the heathen, and with it fomenting strife and discord and schism. Those who are engaged in this unholy work may well say that they want no fraternization with us, and hope the fraternal messengers, appointed by a provision of their late General Conference, will not show themselves next year at Louisville. As to organic union, they no more expect it nor desire than we do, and, like us, they wonder at those who do. We write this more in sorrow than in anger. It grieves us to see a great Church, which wields so powerful an influence, and which could do so much for the regions beyond, wasting so much money and labor for that which not only profits neither, but which brings our common Methodistism into contempt, and strengthens the hands of the wicked. We express, perhaps, the sentiments of ninety-nine out of every hundred among us, and we have reason to believe that it is shared by thousands in the Northern Church."

The devil never shows his cloven foot, only when forced to, or he thinks it may further his plans. It is so with men, who in any way permit themselves to be led by him. We are inclined to think, Dr. Summers' temper got the better of him, when he wrote the above. He admits that he was angry, some, but tries to hide it by claiming to have more grief than anger. At any rate, the cloven foot shows plainly. We have never seen in a few words more evidence of deep seated hatred, of a lack of Christian charity, and of a judgment warped by thoroughly unchristian prejudices. We admire Dr. Summers as a writer. He is brilliant and strong. We honor him as an exponent of God's word. But that he has one bad spot in his heart, no man can doubt, after reading the above.

Bishop Haven's letters have poured a flow of light upon the whole country as to the real condition, morally, of the South. Some of his personal opinions we dissent from, but on the main issues on church questions, and on the issues between the great sections, North and South, of our country, his utterance are true to the letter. And his brilliant pen never did better service than of late in his Southern letters. Let any candid man read the article "A few facts and principles," published in the *Holston Methodist*, and also in the *Southwestern*, and then judge. Those "facts and principles" are matters of history and truth so palpable, that even the Holston editor, after writing two columns in answer, was ashamed of it, and in his next paper apologized for his failure, and said it was not to be considered an answer to Bishop Haven, but simply as a passing comment. Bishop Haven is a genius. He writes with the pen of a "ready writer." He meets every issue boldly and squarely, and speaks with no uncertain sound on all questions of principle. He shows no malice towards the South. His words toward all churches are those of charity and Christian fraternity. We have failed in all his letters to detect even the spirit of such expressions toward anything in the South as are used against him.

Dr. Summers says there is no use of our church in the South. All white Methodists should belong to his church, and all colored Methodist to the Colored M. E. Church of America. This is simply one man's opinion. And we do not believe that his brethren agree with him. There is a large body in the church South, who welcome any good influence, and who rejoice in the wonderful success that has crowned our southern church work since the war. Dr. Summers speaks the sentiment of most of the bishops, and a majority of the editors and a majority of the leading lights of his church; but there is a better spirit among many of the laity. We have talked with many of them, and have received letters from not a few. In the last letter received, the writer, a member of the church South, says: "I would be glad to welcome you and the dear

old church, but I cannot in my situation."

The "situation" referred to is the result of the bitter partisan course of the leading papers, and men of the Southern church, that hold in check the spirit of fraternity and Christian charity among the laity. As to the plan of separation, it seems absolutely childish for it to be harped in by Southern Methodists, when they are making such efforts to establish their church on the other side of the imaginary line. As to the colored people, they know their interests, and are catching the spirit of the true gospel of Christ, which knows no distinction on account of color. The most intelligent see in an exclusively black man's church as much to object to, as one all white. At any rate, they will unite with the church of their choice.

The money used in the South by the M. E. Church is far from wasted. Not in the history of the modern church can an example be found, where the returns in souls saved, and churches organized, have been so quick and great as in our Southern work. Southern Methodist editors, we believe, are ignorant of our Southern work. At any rate, we hope, they are for the sake of their veracity. Here in this city we are doing more church building, organizing more missions, and teaching more young men and women in our university, twice over, than the church South is doing. The "fomenting strife, and discord, and schism," charged upon us, is false. Our preachers from the North in the South, are here, because impelled by convictions of duty. And our native born preachers are with us, because we treat them as brethren. Thus united, our ministry is doing valiant work for Christ. The foment, and strife, and discord, originates with our enemies, who are chagrined at our success, and who vilify our work.

All this spirit of hostility in the church South against our Southern work is wrong. Our presence here has been a blessing to her. She is pushing her conference organizations in Northern States. Against this our church press has nothing to say. Let each church enter any field that opens before it. And let each, as divisions of the grand army of the Lord, rejoice in the success of the other.

Our Missions.

Dr. Edky, our Missionary Secretary, who will visit on conference, has of late been making some telling speeches on our missionary work at the several anniversary meetings held. At the one in Steubenville, Ohio, he made one, of which the following is an abstract:

First, What is the Missionary work? It is to reach with the Gospel those who are without the knowledge of Christ and his salvation. Second, What is the Missionary Society of the Methodist Episcopal Church? It is not an organization separate from and independent of the Church, but the Church herself, working through this channel to carry the gospel to those who are distributing it. The speaker then referred to the fact that many do not feel interested in the foreign missionary field, and prefer to see the money expended at home. He showed that the home fields of labor received a large share of attention. There are 3,000 men supported in whole or in part from Missionary funds in this country. We have missions among the Germans, the Scandinavians, the Indians and the Chinese of the Pacific coast, as well as among the English speaking population of the North and South, who could not be reached by the regular pastors. In our German Missions alone there are not less than 30,000 communicants and 100,000 persons, including the children, in the German Methodist Sunday-schools. In the South we have gathered into the "John Wesley Church," as the colored people prefer to call it, hundreds of thousands of earnest Christians of that class.

The speaker then referred to the Foreign Missionary fields. Methodism in Liberia might be said to have maintained the Republic and overthrown the slavery there. In China there was now a successful mission, with native preachers and presiding elders, some of whom had refused to be dependent any longer upon the Missionary Treasury, and trusted to God to provide them means of support. Already the missions embraced thousands of converts. In India, we have an annual Conference, a theo-

logical seminary, a large number of Sunday and orphan schools and thousands of members. Rev. Wm. Taylor, a man of remarkable history as an evangelist, had recently felt himself called to labor in India, and had been blessed with his usual success, having already established a congregation of five hundred communicants in the city of Bombay, besides smaller ones in neighboring places. In Germany we have an annual Conference, a Publishing House, and 7,000 members. Besides these we have missions in Bulgaria, Italy, Denmark, Norway and Sweden. We have long had a Mission in South America which is beginning to produce encouraging results. In Mexico a mission has been established and already met unexpected success. The same was true of Japan, to which empire we had sent Missionaries recently. Having surveyed the various fields of Missionary labor, he referred to the fact that the Church calls for \$243,000 to carry on her work this year. All of this would be needed. In the management of the great interests of the society, the utmost economy was practiced, the whole expense of collecting and disbursing her funds and overseeing the work did not amount to more than 24 or 3 per cent. of the amount disbursed. The church had a million and a half of communicants. If each could be induced to give a dollar a year, how great would be the result. The speaker throughout was very eloquent and as he proceeded his voice grew louder and enabled him to close up his address in a very impressive manner.

Items in General.

OUR DUTY.—There is no place where God puts you, where it is not your duty to turn round and say: "How shall I perfume this place, and make it fragrant as the honey-suckle and the violet, and beautiful as the rose?" In this world you are to perform the great duties of spiritual, moral and physical life, in the place where you are.—H. Ward Beecher.

—Dr. A. T. Bledsoe writes from Baltimore, Dec. 9th, to the Nashville *Advocate*: "I recall the notice which appeared a few weeks ago in this paper in relation to the *Southern Review*. It will continue to be published as heretofore in St. Louis, without a change of name or programme, and under precisely the same auspices." He has probably ascertained that the opposition to the manner of conducting, and spirit of the *Southern Review* is not so great and formidable as he supposed. The opposition may have been external and politic, while the approval was sincere and hearty.

—Gen. Clinton B. Fisk gave on the evening of Dec. 4th, at the Union Square Hotel in New York, a reception to Bishop Foster. The Nashville *Advocate* says: "It will dwell long in the memory of the large company of select guests present. It was a sort of farewell to the Bishop, who was about to leave for Cincinnati; he home appointed him under the Episcopal arrangement made at the last General Conference. Numerous tables, laden with tempting viands, were gorgeously illuminated by prismatic chandeliers. The scene was animated in the extreme, and reflected by mirrors on all sides, whereon were inscribed in fine lettering texts of Scripture befitting the occasion." It was a company of speakers and many addresses were made on the occasion.

—The Ladies and Pastors Christian Union of the Methodist Episcopal Church, Mrs. Wittenmyer, secretary, reports the following aggregate of work done the past year:

Number of families visited, 20,146; number of unconverted appealed to, 7,574; number who seldom, or never attended church, 3,704; number of sick visited, 2,764; number of poor helped, 901; number of pages tracts distributed, 213,369; number of Bibles, books and papers, 29,530; number of children brought into the Sunday-school, 1,438; number of children clothed, 534; number of meetings held, 533; amount of money reported, 2,588; amount of money collected and used in local societies, \$1,347.67; total amount received by the Board of Managers, \$947.09; total expended, \$1,166.95.

—It is significant of the future position of the Sunday-school that the Fletcher M. E. church in Hestonville, near Philadelphia, has just spent \$55,000 in the erection of a Sabbath-school chapel which is pronounced to be "the most elegant Sunday-school room in American Methodism." To pay off the indebtedness incurred in its building, \$38,000 was raised at the dedication. As a example like this, and like the one at Akron, Ohio, are worth a good deal to the Sabbath-school cause; but churches ordinarily, will do better when they build, to take into consideration the wants of the church and the Sunday-school, and make one building for both services. If, as is proposed, the congregation should come itself the larger part of the building, this will be an easy thing to do.—Nashville S. S. Times.

THE Southwestern.

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Rev. J. C. HARTZELL, B. D., New Orleans.
Rev. A. C. McDONALD, A. M., Holly Springs, Miss.

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been received at the office can have
our engraving American Methodism
for fifty cents.

Another Volume.

With the new year begins a new
volume of the Southwestern. The
success of the paper up to this date
has been truly gratifying, and we en-
ter upon the new year and the new
volume with firm faith that the com-
ing year will bring yet greater suc-
cess.

Your Last Paper.

We send this paper and one more
to all subscribers for last year before
striking their names off the list. We
do this so that all may have a good
chance to renew. Many have already
done so, and we do not want to loose
one old subscriber. Send in the
names brethren.

Ames Church.

Bishop Merrill and wife are ex-
pected to arrive in the city on Saturday.
The Bishop will preach in Ames
Church at 11 A. M. and we suppose
at some of the other churches in the
afternoon. Rev. J. C. Hartzell will
preach at Ames on Sunday night.

Job Work.

We are prepared to do all kinds
of job work at the office of the
Southwestern on short notice and at
the lowest cash rates. Our churches
and friends in the country can send
us their orders, and we will do the
work and return by mail or express.
All bills to be paid on delivery of
work done.

The Bishop's Address.

We publish the last of this im-
portant paper on our first page. It
is hardly necessary for us to call
special attention to it. Let all read
and carefully note its suggestions. It
is a model paper of its kind, and em-
bodies the matured thought of men
among the best and purest on earth.

List of Subscribers.

We have sent to every post office
the list of the Southwestern, where
any are taken. We send them to our
agents. Let every subscriber be seen
at once, and be asked to renew—
and let new names be secured at ev-
ery point. One dollar pays for the
paper a year. One dollar and fifty
cents pays for the paper a year and
secures the Bishop's Engraving.

Franklin, St. Mary's Parish.

We have received an interesting
account of Rev. W. P. Forrest's work
in Franklin, and in Centerville. Al-
so of the new school-house built by
his congregation in Franklin. The
principals of the school A. B. Hoe-
lyns made a strong appeal for aid
to complete the building so that it
will be comfortable for the winter.
We wish our brethren an abundant
season.

At a meeting of the Orphans

Home managers held Nov. 24, it was
decided to sell that part of the plan-
tation on the Teche which is not
used for planting, in small parcels to
persons who wanted homes. The
following managers were present:
Gen. Sumner, Hon. A. J. Sypher,
Hon. E. Smith, Rev. J. C. Hartzell,
Rev. George Dardis, Hon. J. Page.
The proposition had been discussed
at a former meeting and Judge H. C.
Dillard and Rev. E. Williams of the
board were decidedly in favor of the
proposition. Many of our people
were present, and the Bona's were
heard in support of the plan, and
many in reply to the Bona's. We only
wish to say that we are glad to see
the plan so well received, and our
people so interested.

New Years Calls

To all the readers of the SOUTH-
WESTERN, we say—A happy New Year.
We cannot call on you face to face
and so we send our greetings. The
past year has had its sorrows and
joys. So it will be in the year to
come. Your past joys have blessed you
and your sorrows have made you
better in proportion as you have
trusted in Jesus and had his love in
your hearts. Profit to day by this
and seek the fullness of His blessed
presence at the beginning of the year,
and resolve to keep it all the coming
months.

The habit of calling on friends to-
day is world wide and commendable.
Let the custom be kept up. Let
friend greet friend. Let old friends
who have been alienated be restored
in friendship. Let new friendships
be formed. Friendship is the one
earthly flower not blighted by the
fall—and when it is pure and crowned
with God's blessing it is a stepping
stone to Heaven.

One habit still too common in
New Years visiting is to offer to cal-
lers intoxicating drinks. Against
this we offer our most earnest pro-
test. It is going out of fashion.
President Grant has banished
strong drink from the White House.
Many leading ladies in Washington
are following the good example. Let
our good city lead the South in the
reform.

The Church and the State.

In our last issue we stated, and en-
deavored to prove that the Church
and State are both divine in origin,
but were to be separate in organiza-
tion. We proceed to remark that
as divinely appointed and separate
powers, the Church and State, each have
their specific duties.

And first what are the duties of
the State? It is the first duty of the
State to perpetuate her own exist-
ence. She exists by divine right.
Her authority is backed by the throne
of Justice. That right and authority
may be and often have been abused;
but it would be subversive of all
government to deny their existence.
The remedy against tyranny is the
right of revolution; but the right of
revolution can only be claimed upon
the clearest reason. Whatever the
form of government, whether it be
absolute or limited monarchy, or
democratic—the strength of the
State is pledged to its own perpetu-
ity. Foreign invasion must be re-
pelled and treason at home must be
crushed at. It is the duty of this
right that makes patriotism so
holy a thing. No matter in what
age, or in what clime it is—to love
and sacrifice for ones country is
sublime. Whether it be the Ethio-
pian imagining, that God made his
deserts and sands, while only angels
made the rest of the world: or the
native of an Asiatic isle, weeping
over a banana tree in Paris, because
it reminded him of his own land; or
the Maltese, calling his native rock
bound island "The flower of the
world"; or the Japanese, refusing to
leave the grave of his fathers; or the
Norwegian, writing upon his rix-dol-
lar: "Spirit, loyalty, valor, and
whatever is honorable, let the world
learn in Norway"; or the Esquimaux,
weeping amid the luxuries and re-
finement of other climes for his ice
hut and blubber oil; or Marcus Cur-
tius, the Roman nobleman, riding
full armed, upon his war horse, into
the chasm of the Forum to save his
country; or that band that met death
in the pass at Thermopylae; or Mul-
ligan, who dying for his country,
said: "Lay me down, but save the
flag"; or the Virginia drummer boy,
who, while he was dying, murmured
the words "Mother," and "Jesus,"
and then catching sight of his coun-
try's emblem, as it passed, exclaimed:
"Follow the flag"—whenever, or
wherever, or however shown, patriot-
ism is holy and christlike.

The second duty of the State is to
develop her internal resources. Land
is to the State what muscle is to the
body. And commercial enterprise
and activity is to the land what brains
are to muscle.

The third duty of the State is to
guarantee the rights of her citizens to
them without distinction. The funda-
mental law of right is: Be a person,
and respect others as persons. Not
until throughout the entire domain of
the State this law is respected and
enforced, has the State done its duty.
The rights which the citizen has un-
der the State are natural rights.
They are his not by the caprice of a
political party, or of the ruling pow-
er, but because the State was de-
visedly appointed to the end that he
might have those rights. The rights
of the citizen are civil and political.
Civil rights are those in which the
citizen has protection; political
rights are those in which he realizes
freedom. Civil rights guarantee the
protection of life, liberty and prop-
erty, which in the abstract means the
protection of law. Political rights
guarantee citizenship—the advan-
tages of the nation's prosperity—the
respect of the individual person—and
the recognition and protection of
all natural relations, such as those
of the family. These rights it is the
duty of the State to secure to all,
including the very humblest of her
children, without respect to persons.
To discriminate, is to jeopardize the
life of the State. The real issue in
the late war was just here. Would
the republic give to all her children
their civil and political rights? or
would she declare it to be her funda-
mental principle, that all men are
born free and equal, and yet permit
millions to be enslaved. When the
hour of conflict came, the issue was
not fairly and squarely taken. Not
until the national life trembled in
the balance, did the nation fully rou-
se; and then concentrating her forces,
without regard to nationality or race,
she deserved triumph, and received it
at the hand of a just God.

The fourth duty of the State is to
educate her people. There is no
greater enemy to the nation than ig-
norance. It is the mother of super-
stition and superstition subverts mo-
rality. Especially is education a ne-
cessity in the republic. Where the
will of one man is absolute, or where
a few rule, the mass may be ignorant
and the State live; but where the
people rule and where the ultimate
power of the State constantly reverts
to the individual members of the
nation, education is absolutely neces-
sary. No thoughtful man can close
his eyes to the fact that the greatest
element of weakness in the American
republic is the deplorable ignorance
of large masses. The facts brought
out by the last census are startling.
Millions of American citizens can
neither read nor write.

The State must educate, as a means
of self preservation, and because she
is bound to give the blessings of cul-
ture to her children. And no power
can rightfully usurp the place of
the nation in this work. The hap-
pazard system of private schools is
a failure, and sectarian education has
proved a still greater failure. France
is a good example. The State must
provide for and superintend the edu-
cation of her children. Our common
school system must be guarded
against its foes, and increased in
efficiency, until the system shall be-
come national in fact as well as name.
We speak the more earnestly on this
point, because of the dangers that
threaten this system. Every Catho-
lic priest is a sworn enemy. Blinded
prejudice in many of our Southern
States is crippling its efficiency.
Catholic papers speak on this wise,
"The secular school system is a so-
cial cancer"—"shiver it to pieces"—
"the sooner destroyed, the better"—
"it will be a glorious day for the
Catholics in this country, when the
work is accomplished"—"let the
common school system go where
it came from—the devil." In New
York, Cincinnati, and nearly all our
great cities, the battle has begun—
and the duty of every true Ameri-
can is plain—our common school
system must be protected against ev-
ery foe, and all the people must have
the benefit of education, free from
priestly dictation or control.

The duties of the Church are three-
fold, and may be summed up in a
single sentence. They are to pre-
serve in its purity, to interpret and
to preach to the world the will of
God to man. That will is written in
the books of nature and revelation.

We shall next discuss the duties
which the Church and State owe to
each other.

Our City Schools.

The people of New Orleans have
had an opportunity in the past few
days to judge of the character of our
city public schools. Examinations
and exhibitions have been held in
the several districts for weeks, the
greatest interest centering about the
exhibitions of the High Schools, given
last week in Lyceum Hall. Other
duties prevented us accepting
to attend the various entertainments.
But we saw enough, with what we
heard from those who did attend,
and read in the daily papers, to
satisfy us that our schools are an
honor to the city, and that they
have a strong hold upon the mass
of our people. We record this im-
pression the more gladly, because
in no great city in America have
the public schools so many powerful
elements arrayed against them.
Catholicism is very strong in our
midst, and her whole influence here
as elsewhere is against the public
schools. Besides Catholic schools,
of which we have many, the Epis-
copal and other churches have their
parochial schools. Still, again, on
nearly every principal street we
have private schools. All these clas-

ses of schools are backed by many
friends, who practically oppose to
public schools. With Catholics this
opposition is a matter of conscience;
but not so with the mass of the ene-
mies of our public schools. In this,
as in almost every public question in
the South, contending political par-
ties have their say. Before the war
there were no public schools outside
of the city in the State, and here, of
course, only white children
were permitted to attend. One
of the first steps of the re-
publican party was to pass
law, to provide means of education
for all the youths, irrespective of race.
It is unfortunate that education of
the youth of one State should in any
sense become a political question.
But the issue being forced upon the
republicans of the State, they could
only accept it, and do their duty to
the whole people. Determined op-
position has been met at every step,
but the work has gone on, until in
theory our State school system is
second to none in the country, and
is being fast put in successful opera-
tion in the whole commonwealth.

Our school law is explicit on the
point of admitting colored and
white children in the same school.
There can legally be no distinction
as in justice there ought not to be.
This claim of the law has operated
against our city schools as against
all in the State. Here is a rallying
point for the opposition backed by
the democratic party. But the law
is being enforced. We have a cul-
tured colored man for State Superin-
tendent and on our city board, if not
every school board in the State there
are colored men, and many colored
teachers are employed. Some schools
in the city have both classes attend-
ing them. Public sentiment on this
point is changing for the better, and
our advice to all our school men is
to stand squarely by the law. The
sooner all efforts at evading this
point on the part of school boards
cease and all in the employ of
school boards are given to under-
stand they must either obey the law
or resign—the sooner agitation will
cease.

Hon. C. W. Boothby our city Su-
perintendent of Schools, has proven
himself well qualified for his respon-
sible position. His whole time and
force are devoted to his work, and
aided by his efficient secretary Mr.
Caldron, every part of the school
work in the city is superintended.
Maj. J. G. Badenhausen, Secretary
of the City Board is another faithful
and competent officer. He is
brought in contact with the detail of
each school, and it is highly credit-
able to him that his difficult work is
done to the satisfaction of all. Of
the over four hundred teachers who
toil daily in the school rooms of the
city we say God bless you. Your
work is among the noblest of earth.

Methodism in Texas.

The history of Methodism in Tex-
as embraces three distinctive periods,
each marked by its own peculiar
characteristics, and resulting in high-
ly important issues.

The first period commenced in the
years 1818-19, when the Sulphur
Fork and Red River country was
first visited by the Rev. Wm. Steven-
son of the Missouri Conference, and
others: the pioneers of advancing
civilization and religious truth. This
period well illustrates the fearlessly
aggressive and wide searching char-
acter of early Methodist preachers—
so fully in accord with the command
of the Savior, "Go ye into all the
world, and preach my Gospel to every
creature"—These toilers in the vine-
yard went forth sowing the seed of
the word with varied success, until
the year 1837, when the first quar-
terly conference was held, at or near
the place now called Clarksville. In
the year 1837 also the bishops of the
M. E. Church sent over as Mission-
aries to the Texas District Mission
(then attached to the Mississippi
Conference) Martin Ruter, D. D., as
Superintendent, with Littleton Fowl-
er and Robert Alexander as his as-
sistants.

In the year 1839, Texas Mission
was divided into two districts, called
respectively the San Augustine and
Rutgersville Districts. In 1840, Tex-
as was set apart as a Conference, and
the first Conference was held on
Christmas day, Bishop Vaughn pre-
siding, and T. O. Summers acting as
Secretary. Successive Conferences
were held by Bishop Morris in 1841,
Bishop Andrews in 1843, and Bishop
James in 1844, after which the first
wave of secession swept over the
United States, and the Southern
Conferences and Membership re-
solved themselves into the M. E.
Church South. Summing up at this
time the net results wrought in Tex-
as by Methodism it counts 53 travel-
ling preachers, 4,370 white, and 841
colored members. During this first
period of Methodism in Texas, it is

to be noted that running from 1818
to 1844—26 years—it was the child
of the M. E. Church—was nurtured
into growth by her missionaries care
and means; and was the result through
the blessing of God of her gospel
efforts, and unceasing energy; and
to this day some of the title deeds to
property held by the M. E. Church
South are in her name, and have no
such word as South contained in
them.

The second period covers from
1844 to 1866, but continuing in its
effects and operations parallel to the
third period, down to the present
time. This period shows Methodism
as governed by policy and expedi-
ency; and so thoroughly imbued with
the spirit of slavery, and subservient
thereto, as to rank among the fore-
most instrumentalities in dissemi-
nating disloyalty to the general gov-
ernment, and the most active of all
the powers in the South in bringing
about the rebellion, cloaked by them
under the specious terms, "Loyalty
to the Constitution of the United
States, by maintaining State rights."

But we will let them speak for them-
selves: The Rev. H. S. Thrall, a
prominent member of the Texas
Conference M. E. C. South, in his
"Hist. of Meth." p. 126, says: "Judge
O. M. Roberts, President of the
Secession Convention, pronounced the
Texas Christian Advocate the ablest
exponent of Southern principles
in the State." (Rev.) Mr. Mr.
Carnes, the editor made speeches in
Galveston; (Rev.) Mr. Seal prophesied
for the Confederacy in Houston;
Dr. G. W. Carter spoke in Chappell
Hill, Houston and other places; and
made a two hours speech in Austin
before the Convention, the evening
before the vote was taken; Rev. J.
C. Wilson spoke in Gonzales and
Dr. Jesse Boring in San Antonio.
When war finally broke out, a good-
ly number of our preachers entered
the Confederate army, a few wearing
swords and epaulettes, but the great
majority as chaplains, or mission-
aries, or for service in the hospitals."

It was during this period that Bishop
James attempted to hold a Confer-
ence on Timber Creek, in Fannin
county, in the year 1859, narrowly
escaped with his life, amid the ex-
citement stirred up by such an un-
desirable event to Southern minds.
Not so, however, were all his preach-
ers so fortunate: the Rev. Anthony
Bewley was caught in Arkansas,
brought back to Texas and strung
up to an oak tree; and thus like
hundreds of others in Texas, was
hurled out of existence, for a simple
difference of opinion and loyalty to
principle and his government. In
the year 1860, Methodism in Texas
had three Conferences numbering
in all 244 travelling preachers, 14780
white, and 450 colored members.
At the close of the war in 1866, there
was reported 220 traveling preach-
ers, 15,519 white, and 3,268 colored
members—a decrease after six years
efforts of 24 traveling preachers, and
1,243 colored members, and an in-
crease of 739 white members. But
in the year 1871 there are given as
being in connection with the M. E.
C. South in Texas 250 traveling
preachers and 40,390 members, all
white. It is not a legitimate con-
clusion that this large increase of
membership from 1866 to 1871 is the
normal result of pastoral effort,
though this has been zealous and
energetic, it is doubtless at the ex-
pense of the same Church in other
Southern States, and is the gather-
ing up of the extensive emigration
which has taken place from Virginia,
North Carolina, South Carolina, Ten-
nessee, Georgia, Alabama and Miss-
issippi, rather than the fruit of re-
vival influences, though there have
been revivals reported here and
there. These several States have
yielded their citizens and families in
considerable numbers, and have
vastly swelled the tide of emigration
that has poured into Texas since the
close of the war. Gov. Smith, of
Georgia, in a public speech asserts
that Georgia had lost by emigration
20,000 of her people in one year;
these may not all have come to Tex-
as, but it is certain, however, that
the most of them did.

The third era of Methodism in
Texas commences in the year 1866,
when Bishop Thomson and Dr. J. P.
Newman visited Houston and Gal-
veston, establishing societies in both
those cities—it was fairly set agoing
January 3rd of the year 1867, when
Bishop Simpson organized in the city
of Houston the Texas Mission Con-
ference, and placed it under the su-
perintending care of the Rev. Joseph
Welch with 19 appointments, 16
travelling preachers and 1384 mem-
bers.

Standing on the broad principles
of the Universal Fatherhood of God,
and the Common Brotherhood of
Man,—the M. E. Church planted her
standard on Texas soil—and has
ever since maintained that "God
having made of one blood all the na-

tions of men, to dwell on all the
face of the earth," is therefore "no
respector of persons," but hath freely
given his Son to be the Saviour of
all: and hence the church of Christ,
if she is consistent in herself, and
true to her very existence, cannot
put up the iron bars of pride, and
caste and prejudice, but must throw
wide open her doors, and give a
hearty welcome to all who love God,
and believe in the Lord Jesus Christ
without reference to sex, race, con-
dition or color. We can truly say
the blessing of the Lord hath rested
on Zion, and his glory hath been re-
vealed in her midst—notwithstanding
the oppositions and combinations
of prejudice against her, through all
the scorn and odium that caste-lovers
have thrown upon her, rising above
all the slurs and misrepresentations
wherewith envious hate has assailed
her, she has gone on prospering and
prosper. The little handful of he-
roic toilers, have become a strong
array, and the M. E. Church after
7 sessions of the Annual Conference
has grown into 3 Conferences, 127
travelling preachers and with rising
15,000 members.

We may conclude, therefore, that
there are in Texas, in approximate
numbers, 75,000 Methodists, being
nearly one in twelve of the popu-
lation of the State. Of these the
M. E. C. South report about 47,000
composed exclusively of whites. The
M. E. Church claims upward of 15,
000, consisting of a few whites and
the many colored, while all other
branches, with an entirely colored
ministry and membership, aggregate
about 13,000 more.

Unquestionably the M. E. C.
South with its 5 Conferences, 250
travelling preachers, 616 local preach-
ers and 47,000 members wields a
controlling influence in the present
of Texas, and with such an impos-
ing array of talent, such great re-
sources of wealth, such an earnest
and zealous ministry, and such edu-
cational and publishing facilities at
her command, she must, for some-
time to come, continue to be the do-
minant Methodist influence in the
State, and more or less mould the
destinies of its people for weal or
woe; but still the race is not al-
ways to the swift, nor the battle to
the strong. It is "not by might, nor
by power, but by my Spirit," saith
the Lord; that church, therefore,
which has most of the spirit of God,
most of the grace of our Lord Jesus
Christ will be favored the most with
the blessing and glory of God. May
the grand tidal wave of righteousness
that is now sweeping on the earth,
continue to roll on, until every ves-
tige of error is borne away, every
foundation laid in the sand shall tot-
ter and fall, every trace of prejudice
be obliterated, and the peaceful,
truthful, gracious way of a pure re-
ligion so control the hearts of the
people, that the lion and the lamb,
the leopard and the kid shall feed
and lie down together, and all shall
dwell in love and peace and unity
forever.

W. R. F.

Southwestern Conferences.

LOUISIANA.

The Louisiana Conference will
meet at Baton Rouge Wednesday
morning, January 7. Bishop Merrill
will preside. Dr. Eddy, one of the
Missionary Secretaries, will arrive at
Conference on Thursday. Dr. Rust,
of the Freedmen's Aid Society, writes
that he will not visit the South this
winter. Rev. S. Davage, our pastor
at Baton Rouge, requests all preach-
ers, on arriving at Conference, to
report at the personage, on St.
Charles Street, between Spain and
Africa, to be assigned to their homes.
TEXAS.

The Texas Conference meets at
Marshall, Texas, January 7th. Bishop
Bowman will preside. Dr. Eddy
expected to visit the Conference, but
has been compelled to give it up. We
are sorry for the sake of the confer-
ence, but the doctor is not to blame.
The conferences are so arranged that
he could not visit all in the south-
west. Rev. A. C. McDonald, of Mis-
sissippi, will represent the SOUTHWEST-
ERN, and we bespeak for him a cor-
dial welcome.

SOUTHERN GERMAN.

This conference meets at Industry,
Texas, Thursday, January 15. Bishop
Bowman will preside, and Dr. Eddy
will be present.

WEST TEXAS.

This conference was to have met
January 29th at San Antonio, but
as before announced, the place has been
changed to Austin. Dr. Brush now
announces that the time of holding
the conference has also been changed
from the above date to January 22d,
one week earlier. The West Texas
brethren will note this change care-
fully. Bishop Bowman will preside.
Dr. Eddy will be present. In an-
swer to kind invitations received, we
hope to visit this conference.

ARIZONA.

This conference convenes at Aber-

deen, Miss. Bishop Merrill will pre-
side, and we suppose Dr. Eddy will
be present.

Our Engraving.

The managers of the Southwestern
heartily endorse the principle that
all their readers must have the full
value of their money. Hence, while
they enlarge the paper, they do not
increase the price. The plan of
giving cheap chromos or still cheaper
pictures, costing a few cents each,
was discarded as being unjust to the
subscribers, because it leads them to
think they are getting much more
than they pay for. The premium
policy was set aside entirely. The
Southwestern is worth every cent of
one dollar a year. The South is full
of weekly papers smaller than it
which charge \$3 00 a year. But
there was a desire to show some spe-
cial favor to all who take the SOUTHWEST-
ERN, and this plan was hit upon.
It was decided to aid our subscribers
in securing a superb steel engraving
at the lowest possible cost. By se-
curing special rates and buying in
large quantities, the engraving known
as American Methodism was obtained
so that we could sell it at fifty cents.
The retail price of this picture is
\$2 50 and when framed is an elegant
ornament for any parlor. The pic-
ture is 18x13 inches and is printed
on paper 26x20 inches in size. It is
a steel engraving of the finest qual-
ity. The original stone cost \$2,000.
It is published by the Methodist of
New York. In the four corners and
centre of the picture are scenes that
every Methodist will study with great
interest. In one corner is a picture
of Wesley's rescue from the burning
house of his father. In another cor-
ner is Wesley preaching to a large
crowd on his father's tombstone. In
another corner is a picture of old
John Street church, New York, the
first Methodist church in America,
while in the opposite corner is a
picture of the magnificent Tremont
street Methodist church in Boston,
the contrast suggesting how wonder-
fully our loved Methodism has grown
in a hundred years. The finest pic-
ture, however, is in the centre. It is
a log cabin in the midst of an im-
mense forest, located on the far fron-
tier. Around the cabin men, women
and children are gathered, waiting
for church to begin. One man leans
on his rifle, which perhaps he needed
to defend himself and family from
the Indians on the way. Near by,
the "Pioneer Preacher" is coming
on a horse that looks as trusty and
careful as the good men who walk
beside him, and who no doubt are
along as guides to show the way
through the woods to the place of
meeting. On the horse sits the
preacher, the picture of dignity and
singleness of purpose. The hair is
white and his whole appearance is
that of that noble race of men who
planted Methodism throughout the
great West. But these pictures, in-
teresting as they are, are only the
filling up of the real engraving. Near
at the top in the centre is an en-
graving of Wesley. Near him are group-
ed Coke, Ashbury and Whatcoat.
Then to the left are Bishops McKen-
dree, Roberts, Emory and Hamline,
and to the right are Bishops Burns,
Hedding, Waugh and Francis Gurnea.
All these are dead and form a group
of historic character, the most im-
portant in Methodist history. Then
comes engravings of all the later
Bishops, dead and living—Bishops
Baker, Clark, Kingsly, Thompson,
who have passed to glory, and Bish-
ops Morris, James, Ames, Simpson,
Scott, Bowman, Wiley, Merrill, An-
drews, Peck, Haven, Harris, Foster.
The entire group numbers twenty-
nine. This engraving, as a whole,
combines more of historic worth and
artistic beauty than any similar en-
graving we have ever seen. We do
not offer it as a premium. We only
offer to aid our subscribers in getting
something of great beauty and real
value at the very lowest possible val-
ue. For one dollar we give the
SOUTHWESTERN a year, running from
the time the subscription is taken.
In addition, for the small sum of
fifty cents, we sell an engraving which
retails at \$2 50; or for \$1 50 we
furnish our subscribers with the pa-
per and the picture, which, if bought
separate, would cost \$3 50. If any
preacher will write us, assuring us
that he will take the picture before
his congregation and make a good
canvass of the for the paper, we will
send him the engraving as a present.
Now is the time to work. Who will
write for the picture? All subscri-
bers will be furnished with the en-
graving as fast as their names and
the cash are received at this office.

The new church at Lauderdale
Springs, Miss., Meridian District,
will be dedicated to the service of
God January 11th, 1874.

M. ADAMS.

"The Best Friends of the Colored People."

It is a common remark among the members of the Methodist Episcopal Church South, that they are themselves the best friends of the colored people, and that it is not reasonable to expect Northern men to have any but selfish motives in what they do for them. Our colored friends often repeat these and like remarks to us. Sometimes the remark is accompanied with a coaxing expression; sometimes with a threat; and sometimes hours are spent in arguing the point. There are, no doubt, some Christian brethren of the Church South who make these statements honestly, because they themselves feel kindly toward the colored people and would do much for them if not walled in by prejudice; and, furthermore, they know so little of the high-toned Christian character of our missionaries scattered through the South, and are so ignorant of the great work they have aided in doing, that it is not strange they so misjudge. Of this class we have only to say their eyes will be opened and they will be ashamed of their misjudgment. But for leading and enlightened men of the Church South to harp on this idea that they are the best friends of the colored people is contemptible. They know better, and they may rest assured the great body of the colored people thoroughly understand their hypocrisy. We are led to these remarks because of some statements that have lately appeared in the Church South papers, which show, in our judgment, the spirit of the great body of the South. Here is a specimen from the *Methodist* on the question of "negro schools":

"We must have negro schools. We must have negro school teachers. Where shall we get them? Our citizens who are capable of teaching schools, will not teach negro schools, and who blames them? It doesn't sit well on their stomachs, especially these hot days."

Of this same paper, Bishop Keener says in a letter to the Church South *Advocate* of this city:

"The *Methodist* is doing a work that other church papers do not seem equal to. It is full of live issues, and the editor is not afraid to call things by their right names, which to me is always a comfort. It will limit and define the range of the Methodist Episcopal Church as illustrated by its representatives in Eastern Tennessee. I see it copied extensively, and it is to be hoped that such a labor of love will not go unrewarded."

The editor that can pen such paragraphs, for we might copy a dozen more, is no doubt "equal" to anything. But to have his outrageous utterances commended as "a labor of love" by a bishop of the Church South, is a fearful desecration of the episcopal office. Bishop Keener in the same letter speaks of the colored people as "that rare ebony, mahogany, and chocolate colored civilization." We have faith that the better judgment of the South toward the colored people will sooner or later prevail; but it will be in spite of the present controlling spirits of the Methodist Episcopal Church South.

Jackson District Conference.

The District Conference of the Jackson District will meet in Jackson, Mississippi, January 15th, 1870. All members are expected to attend, bringing with them all contributions, and be prepared to go to the annual conference.

J. G. JOHNSON.

We have received from Dr. B. T. Vincent of Denver Col. a copy of the *Church Circular*, a neat little folio published monthly by the Lawrence St. Methodist Church of that city. Each number contains the report on membership, finance for both church and Sunday-school, and items of local interest. We commend the plan to our large churches.

The *Olden* is the name of Mark Twain's new book now in press. We have seen specimen pages, and advise everybody who wants to see the stings of the age shown up in their true light to buy the book. We shall give a more extended notice in next. It is sold by subscription only, and Mr. H. A. Wetmore is agent for Carrollton and Gretna.

The New Orleans University opens its next term next Monday, January 5. The prospect is good for a large attendance.

We have received from Dr. Braden of Nashville, a copy of the minutes of the Tennessee Conference for which he will accept thanks.

An exchange says: "The attempt to combine work and study in the Commercial University has failed, and the students are expected to pay their expenses by their own labor."

Secular News.

—Victor Hugo's son is dead.
—Bazaine has gone into exile.
—The richest man in Baltimore is dead.
—Congress has a recess until January 5.
—Emperor William has been sick, but is better.
—Another steamer has sunk near London and thirty lives lost.
—More fighting in Cuba is reported, with victories for the patriots.
—The siege of Cartagena continues. One of the principal ports has been breached.
—The usual Christmas fights are reported, and the cause is the same as last year—bad whiskey.
—The Cubans at Santiago de Cuba would not permit the United States Consul to float his flag from his hotel.

—Honorable Shakespeare Caldwell made the poor of Louisville a Christmas present of a pudding worth \$30,000.

—A committee consisting of Messrs. Wilson and Eldridge, from Congress, are on their way to this city to examine into the alleged charges against Judge E. H. Durell.

—Attorney General Williams declared that the Virginians obtained her papers through fraud, that therefore she was not entitled to carry the American flag. No salute was fired by Spain to our flag.

Our Own Church.

Louisiana.

NEW ORLEANS DISTRICT.
The closing of the conference year in this District is being marked by much to gratify and encourage the people of God.

Wesley Chapel.—The last quarterly conference was held Dec. 26, and was most interesting and enthusiastic. During the past year the church has raised over \$4000.00 for all purposes. Of this \$3824.85 have been paid on Mount Zion Church. The debts on Mount Zion now are only \$75.00 on the building, and \$600.00 on the ground. The weekly Sunday-school numbers 179. The membership of the church is 1900. The conversions during and since the late remarkable revival in the church have numbered 173. Most of them having been baptized by the Rev. J. Hayward the pastor since the third and last year of his pastorate honored and beloved by his brethren. His success has been three-fold. He has held the large congregation, and largely increased the church membership; He has administered the discipline with firmness; And he has planned and carried thus far forward Mount Zion Church, which will be very soon one of our first class appointments. By a rising vote the quarterly Conference passed a resolution offered by Bro. Bowie, expressing love and esteem for Bro. Hayward. The blessing of God is with Wesley Chapel. The presiding elder thanks the brethren for their vote of kindly feeling and love toward him, past after the adjournment as he was leaving.

Union Chapel.—The year closes with evidences of prosperity during the past months. The gracious revival that visited the church during the past months added largely to the membership. Among this number are many young men of strength who enter heartily into church work, and some of whom will enter the ministry. The pastor Rev. George Dardis commands the respect and love of his brethren, and a unanimous rising was passed asking that he be returned to Union for the third year.

The pastors report shows that up to December 15th, 1873, 376 had been received on probation. Whole number of full members on record 479. Members and probationers 856. Three local preachers and two exhorters. Baptisms, 65 adults and 81 children, deaths 17. The Sunday School was reported not to be very prosperous. The unfinished condition of the basement makes it uncomfortable, and nine o'clock is a bad hour. The following is an extract from the report: "We do most humbly thank Almighty God for his marked approbation. We have witnessed the converting power of God in the salvation of many precious souls, and the ingathering of able men and women into the church. The pastor rejoices in the Christian fellowship and heart felt love and esteem, and confidence that have existed in our official intercourse. None have been expelled from the church except on the quarterly conference. Our congregations have been large and intelligent, and a great reformation, moral and intellectual has taken place. Let me congratulate you and thank the head of the church for what he has done for us, and let us love pray and work for greater achievements in the master work."

The Stewards reported that during the past year they had collected \$1229.50. \$894.30 of this had been collected by class collections. The Trustees in their report spoke of the trying times financially and of it having lessened their income, so that they would not be able to meet all their debts up to January 1, by five or six hundred dollars. The whole indebtedness of the church including \$3000 to the Church Extension Society is \$6000; of this \$3500 falls due in 1874, and can be easily paid by the church. The report says in conclusion: "We have collected and paid out on the church building and on current expenses \$4,444.35." This amount includes what was expended by the Stewards.

Second German Church.—This church closed a pleasant year. The membership has been increased from 24 to 38. The Sunday School is one of our very best, and has an average attendance of 85. Although there are but a few members able

to pay anything, still over \$1000 have been raised during the year. The benevolent collections will aggregate nearly \$75. In addition to his pastorate Bro. Barth is principal of one of our city schools. He is an efficient and successful worker.

Shady Grove.—This appointment is reached by 60 miles travel through the piney woods. Sickness prevented me from being present at the last quarterly meeting. The pastor Rev. C. Downs, reports that he closed up his third year prosperously. He has all his statistics and collection monies ready for conference.

Pleasant Plains, New Orleans.—The quarterly conference of this church was organized Dec. 28, after the night sermon. The success of this enterprise has been marked. Rev. A. Ross the pastor, was appointed from last conference to Pleasant Plains Mission, with supply the privilege of building on our Church Extension lots. He went to work single handed and alone, and will go to conference reporting a church membership of 80 with the probationers, and a Sunday School numbering 76, and a church comfortable to worship in, on which \$3041.75 have been expended; of this \$1127.35 have been raised and paid, and balance is owed to Bro. Clifford who gives the church its own time in which to pay.

Mount Zion.—The quarterly conference of this church will be organized to-morrow night (Wednesday) and further report of this church will be given in our next issue.

Thompson Chapel.—Last Sunday evening this church took its missionary collection. Mrs. J. C. Hartzell delivered an address, of which the brethren speak highly. \$11.50 cash was raised. This was in addition to what was raised by card collection who had been at work for several days, and whose report was not made up.

La Harpe Street.—Father Scott Chinn closes up a good year. He has taken his benevolent collection, his congregation have given him a new suit of clothes and he goes to conference loved by all and good for years of labor.

Further report in next issue.—(Ed.)

SHREVEPORT DISTRICT.

Shreveport, La., 1st December 1873.—Dear Brother—It is with much pleasure I write to inform you of my health, that is improving daily, thanks be to God, for I have been down with the yellow fever and was exceedingly ill. This has been the cause of my silence, and when I was able to go about was working at my fourth quarterly conference, for as soon as the epidemic broke out I was prevented from going over my district by that disease, and just going over my fourth quarterly conference and expect to be very shortly done. I have held already four quarterly conferences at four churches, all doing well, and my work is progressing so far. This is to let you know that I am still amongst the living. Please have this published in the *Advocate*. I remain your true brother, HENRY T. ABBOTT.

Natchitoches, Dec. 9, 1873.—The year is almost closed and I am able to look back and view my year's work. I can say that I have labored as God gave me strength, and with some success. The Lord's blessings have been both upon me and my labors. A revival spirit has been in the church a good share of the year. Ninety one have joined the church and thirty-five confessed that they have found the Savior precious to their souls. Part of my time has been spent in the regions around, laboring with younger brethren who apply our churches. These outside meetings nearly one hundred have been added to the church. Brother F. C. Cummings arrived here on the 6th of the month, and we enjoyed his visit very much and a splendid list of subscribers to our paper was taken.

GEORGE WASHINGTON.

Jackson.—Rev. J. Hayward, the pastor, writes that the brethren and sisters of his church had given a festival to aid in paying his salary, and raised \$113.15. He desires to express his thanks. Those people deserve great praise.

Miscellaneous.

A NOTE FROM REV. B. C. HAMMOND.

Emmettsburg, Iowa, Dec. 10, 1873.—It may interest the Texas readers of the *SOUTHWESTERN* to know that the writer is still at the North, where he went at the close of summer on account of the very poor health of Mrs. Hammond. Two physicians advised her return North, and Mrs. H., whether correct or not, seemed it a question of life or death that she should comply with this advice. It was then the intention of both of us to return South this winter should her health seem to warrant; but up to this date her health is quite poor, and the question of our return is not, as yet, fully decided. With gladness would the undersigned return at once, were it not for the poor health of his wife. And did he feel, in any degree, certain that her health would so far improve that she could join him in the sunny South at the end of the coming summer, he would most cheerfully go to work alone until that time. In the meantime he is serving a charge as a supply, of which he had the pastorate three years since, at his old home in the bounds of Northwest Iowa conference. If anxious wishing to do any good, he will be with his brethren in Texas before a great length of time.

At our home we recently enjoyed a visit from Dr. Brush. He came North to attend a meeting of the Book Committee. This meeting was postponed to a later date than was expected, on account of the illness of Dr. Hitchcock, which kept Dr. Brush at the North longer than he anticipated. But this time was spent in furthering the interests of our church in the South, and that in many different ways. His speech before his old conference, the Upper Iowa, will, by many, be long remembered, and the sympathy in many circles for our work, in what he and all others at any time identified with, feel to be the most important field before our church, has, through his visit, become very much intensified. He has Texas "on the brain," and on the heart too, and will accomplish much for us in the State.

The brethren who are mourning the *SOUTHWESTERN* have my hearty congratulations for the success achieved.

B. C. HAMMOND.

Other Church News.

Archbishop Manning says there in London 300,000 Roman Catholics who never attend a place of public worship.

When the new Catholic cathedral in New York is completed, it will doubtless be one of the handsomest structures in the country.

The Baptists propose to celebrate their approaching centennial by an effort to raise \$2,000,00 for the endowment of their literary institutions. This is certainly worthy and wise in our Baptist brethren, and we wish them complete success.

Rev. C. C. Goss, of New York, shows the following:

—Since 1864 there have been built in the city of New York, or in course of erection, churches with their cost as follows: By the Methodists, fifteen churches, at a cost of \$187,000; by the Baptists nine, at a cost of \$127,000; by the Roman Catholics, eleven, at a cost of \$1,711,000, not including more than \$1,000,000 already expended by the Presbyterians, nine churches, at a cost of \$2,883,000; and by the Episcopalians, twenty-five, at a cost of \$3,825,000. These churches range in value from \$30,000 to \$750,000 each.

—The *Western* says: Baldwin University expects to begin a new building in the spring, having already \$10,000 on the subscription paper. The trustees have recently received a donation of village lots valued at \$1,700 for the erection of an astronomical observatory. The trustees, moreover, have about completed the negotiation of the sale of one acre of quarry land for \$3,250. They have also during the year accepted a bequest giving them in prospect \$4,000 toward further endowment.

—The *Boecher* scandal is at an end. Tilton has taken back and apologized for all he said about Boecher. The case, however, has not been disposed of to the satisfaction of the leading congregational churches, and Boecher and his church will probably be declared outside of congregational fold.

Statistical Summaries for 1873.

The last pages of the large and costly volume of the General Minutes, giving in detail the statistical returns for every society in the Methodist Episcopal Church, and the usual large amount of information of great importance to the people, is now ready for the press. We have examined the proof-sheets far enough to be able to report the principal summaries, which are as follows:

	This Year.	Increased
Bishops	11	1
Presbytery	11	1
Ministers	10,541	329
Local Preachers	12,551	597
Total Preachers and Bishops	23,092	926
Lay Members	1,258,704	18,248
Probationers	153,329	10,621
Total Members and Probationers	1,412,033	28,869
Deaths during the year	16,000	1,182
Church edifices	14,000	491
Value of church edifices	\$66,323,589	\$3,200,243
Parsonages	4,677	192
Value of parsonages	\$9,842,554	\$635,843
Total value of churches and parsonages	\$76,166,143	\$3,836,086
Sunday schools	16,091	539
Sunday school officers and teachers	17,715	604
Conference collections	1,555,320	77,991

It will be noted that, after making up for the unusually large number of deaths, (16,000), there is a considerable net gain in the membership, though much less than was hoped for at the beginning of the year. There has been a large increase in the number of itinerant and local preachers.

The advance in the number of churches is also large, giving an average of over one and a half churches for each working day of the year. In the number of parsonages the gain has been nearly four each week. The net increase in church property (church edifices and parsonages) is nearly \$4,000,000. The average increase in conference collections is over one hundred dollars.

The progress of the Church in the Sunday-school department is also gratifying. The average gain for every Sabbath in the year being over 107, over 67 officers and teachers, and 770 scholars.—*Christian Advocate*.

Literary Notes.

The *Illustrated Christian Weekly* makes the following announcement for 1874:

Illustrated Christian Weekly from now to January 1, 1875

The best, cheapest, most profusely illustrated, instructive, and entertaining family paper published.

We announce the following additional features for the coming year:

"William of Orange," a serial history by John S. C. Abbott, (just commenced). "My American Holiday," sketches by Rev. Jos. W. Parker, of London; "Modern Unbelievers," by Prof. Theodore Christlieb of Bonn, Prussia; "Occasional Contributions," from Rev. Wm. Arnold of Scotland; "Papers on Popular Science," by Jacob Abbott, illustrated; "Familiar Letters on Preaching," by Rev. S. H. Tyng, D.D.; "Talks on Health," W. W. Hall, M.D., editor of the *Journal of Health*.

The *Illustrated Sabbath School Supplement* will continue to be furnished to subscribers free.

All those features which have rendered the *Weekly* so popular in the past will be continued.

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The thoughtful teacher, we are sure, will welcome the January number of the *The National Sunday School Teacher*. In it the Rev. Lowellyn Pratt uses a well-known fact in chemistry to illustrate the effect of the mere presence of some teachers. There are good hints to be gathered from it. Mr. James H. Kellogg treats upon "The Giant Evil, and How the Children may Slay It." Rev. B. T. H. Maycock picks out some of those words in the Bible which, by reason of a change in the mean-

ing, are apt to mislead the reader, or be to him as enigmatical as word puzzles. Rev. Henry Clay Trumbull presents a paper on "The Rev. J. C. Taylor supplies an article on 'The House of Bondage,' which is not only apropos to the lesson, but contains some interesting facts which teachers might not find ready to hand. Lastly, we feel certain that all will like the manifold suggestiveness of the lessons as prepared by B. F. Jacobs.

The *Teacher*, we see, has a new editor, and of him the *advertiser* says:

The editorial departments which include "Editorial Miscellany," "Sunday School Work" show that he brings a "prerogative" hand to his new position.

Personal.

—The *Methodist Advocate* says: By private note we learn that Bishop Haven is on route for his Southern home. He will spend the holidays in and around Cincinnati, after which he will come direct to this city. The cold, keen air of the chilly North does not seem exactly to suit the bishop since his partial acclimation here in our genial clime, and he hastens to get away from those frigid regions at the first "spell" of weather. We are glad he is coming homeward, as his constant presence and supervision here can not fail to further our cause where it is lagging.

—The *Christian Advocate* says Bishop Simpson will take passage from this city January 3d for Mexico.

Religious Miscellany.

Week of Prayer.

JANUARY 4-11, 1874.

The American Evangelical Alliance suggests the following as a suitable plan for the observance of the Week of Prayer throughout the United States:

Sunday, Jan. 4: SERMONS.—The unity of the Christian Church; the real oneness of all true believers; hindrances and motives to union; the blessings to be hoped for from the union of believers in prayer.—John 17: 21-23.

Monday, Jan. 5: CONFESSIO.—Our common unworthiness and guilt. THANKSGIVING.—For National, domestic, and personal mercies, temporal and spiritual.

STUPIDITY.—For special blessings on the Week of Prayer.—Dan. 9: 7: Mal. 3: 10.

Tuesday, Jan. 6: PRAYER.—For the Christian Church; for her increase in faith, holiness, and love; for persecuted and suffering Christians; for Christian liberty; and for the more abundant outpouring of the Holy Spirit.—Col. 1: 9-11; Heb. 13: 3; Heb. 3: 2.

Wednesday, Jan. 7: PRAYER FOR FAMILIES.—Home and parental influence; sons and daughters; the absent, the sick, the erring, inmates of prisons, all educational institutions.—Ps. 115: 12-13; 141: 12.

Thursday, Jan. 8: PRAYER FOR NATIONS.—For peace among men; for public virtue and righteousness; for the banishment of intemperance, dishonesty, infidelity, and superstition; and for the diffusion of pure and Christian literature.—Is. 60: 17, 18.

Friday, Jan. 9: PRAYER.—For the evangelization of all nominally Christian countries; for the conversion of Israel; for women; for Missionaries; for the spread of the Gospel in Mohammedan and heathen countries; for the conversion of the world to CHRIST.—Ps. 68: 31; 122: 6; Heb. 13: 3.

Saturday, Jan. 10: PRAYER.—For the Christian Ministry; for Sunday-schools; for Revivals.—Matt. 9: 38; Deut. 4: 9; Heb. 3: 2.

Sunday, Jan. 11: SERMONS.—Subject: CHRIST'S KINGDOM universal and everlasting.—Ps. 72: 1, 2. Reminis of the Sixth General Conference of the Evangelical Alliance.

Relics of Popery.

Some of the relics of the Papists are worthy of enumeration. They have Joseph's axe and saw; St. Anthony's millstone, on which he crossed the sea; St. Patrick's staff, by which he drove out the toads and snakes from Ireland; St. Francis' cow, St. Ann's comb, St. Joseph's brooches, St. Mark's boots, a piece of the Virgin's green petticoat, St. Anthony's toe-nails, and the parings of St. Edmund's toes. There is a vial of St. Joseph's breath, caught as he was exercising himself with his axe and saw; several vials of the Holy Virgin's milk; and a small roll of butter and a little piece of cheese made from her milk.

They claim to possess hair from the head of one of the apostles, and twelve combs, one from each of the apostles, "nearly as good as new;" a piece of the rope with which Judas hung himself "a bit of the finger of St. Peter the Ghost;" the nose of an angel. "A roll of the world made flesh;" a quantity of the identical rays of the star which led the wise men to our infant Savior; Christ's seamless coat; two original impressions of his face on two pocket handkerchiefs; specimens of the manna of the wilderness; a few blossoms of Aaron's rod; the very ark of the Lord that Moses made, and the rod by which he wrought his miracles; and a piece of the very porphyry pillar on which the cock perched when he crowed after Peter's denial of Christ.

In France they have four heads of John the Baptist. In Spain, France, and Flanders they have eight arms of St. Matthew, and three of St. Luke. In the Lateran church, in Rome, they have the entire heads of St. Peter and St. Paul, and in the convent of the Augustines, at Bilboa, the holy mounds have a large part of Peter's head and the Franciscans a large part of Paul's. At Burgos they have the tail of Balalaam's ass, a part of the body of St. Mark, and an arm and finger of St. Ann. At Aix-la-Chapelle they have two teeth of St. Thomas, part of an arm of St. Simeon, a tooth of St. Catharine, a rib of St. Stephen, shoulder-blade and leg-bone of St.

Mary Magdalen, oil from the bones of St. Elizabeth, bones of St. Andrew, James, Mathias, Luke, Mark, Timothy, and John the Baptist. It is no doubt, for the purpose of carrying these precious relics that Rome has five legs of the ass upon which our Savior rode in his triumphal entry into Jerusalem.—*Our Monthly*.

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MISCELLANEOUS.

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Barns and Stock Sheds.

If there is one thing we are more derelict about than another it is the providing of proper covering to protect our stock in winter. If I were to take the trouble, I could find excellent and reliable authority for asserting that cattle left out in the cold require to be fed a third more to keep up the same amount of flesh or milk than if properly housed; that is to say, food is the fuel of the animal engine, the real carbon from which heat is derived. Now, your brute is constantly subjected to the inclemencies of cold winds and rains, the heat is carried off, whilst if it be kept in a warm place the heat will be retained. Again, this heat, this carbon, is also fat; therefore, if your cow or calf is exposed to the weather and not sufficiently fed to supply carbon to keep up the warmth, nature makes a demand on the stores laid up in better times, and your animal gets poor just as if the stores in the cold were drawn from the poor creature dry. Look at it in any light you will, exposure is loss, waste and bad management.

Every man who pretends to be a farmer, in the proper acceptance of the term, should keep two-fifths of his land in red clover which cannot be saved unless put under cover. Here, then, are two inducements to multiply roof surface. And yet another. No farmer should neglect to cover every particle of manure that falls from his stock, and he cannot do this properly in the absence of sheds and stables. We mean the man who milks all the hours between the time the crops are laid by and gathering time, and who will have forethought enough to rive boards and build houses to shelter his cattle. Figure up what few hundred dollars properly expended in this behalf will do for you. What will it cost to put up a shed and put in the boards? Twenty-four posts, to average six feet in diameter, and stand fifteen feet out of the ground? Set them ten feet apart and you will have a house forty by one hundred. What will it cost to put up and secure plates to the posts, and also joists, with a row of posts in the center for support; then rafters, say thirty-four by three by six, each twenty-eight feet long, say twenty-five hundred feet of lumber? And now for the boards: It will take fourteen courses, of five hundred to the course, on each side, or fourteen thousand in all, which will make a very excellent job; ten thousand will give you a roof, but not a good one. How much will the boards cost? A keg of eight penny nails, and twenty pounds each of iron and double tens, will be needed. Set in and spike to the posts, horizontally, at five feet apart, then by the rafters, to nail the siding to; this will require fourteen hundred feet of lumber. Of siding we will want four thousand feet of inch plank, to be set on end and nailed to the last mentioned siding. At ten feet above the ground we want a good strong floor, with strong joists, made of poles barked, four thousand feet of lumber for the floor. We want some doors with hinges, and some ladders. We also want a good well in one corner of the building, we need a shed adjoining. Carefully estimate the value of all the material, and then value the putting in place. Through the center of the building, and along the entire length, lay your corn cribs on either side of the aisle. Should we cut off the ends for this purpose, we have four hundred feet for eighteen cribs in stable and a barn and a cow shed. In the left will be found a good one hundred feet of hayrack, and this barn perfect, we must have a shed for twelve thousand feet of lumber, and twenty-four hundred feet of lumber, and five hundred feet of lumber, and ten penny nails, and twenty pounds of iron and double tens, and a few dollars more for the putting in place, and work it all out, and you will find the great building, covering a quarter of an acre of ground, will cost but a few hundred dollars. It will give you a good house for your cattle, and a good house for your corn, and a good house for your hay, and a good house for your straw, and a good house for your manure, and a good house for your everything.

just as far away as it seems to be now.

"I don't see how that can be, mamma, isn't there any place where the world comes to an end, and everything stops?"

"Take this orange, my son, and tell me where it comes to an end, as you say," said Mrs. Watson, taking a fine specimen of that fruit from her pocket.

Johnny took the orange in his hand, looked at it carefully all over, casting his eyes, every now and then, out upon the ocean, and along the horizon, as if in deep thought, which was, indeed, pretty deep thought for a little boy seven years old, and at length, said:

"I remember, mamma, the geography says that the earth is round; but I did not know for certain that the earth means just the land and water that we live on. But is it round like this orange?"

"Yes, my little boy; all this land and water is earth, and it is round like that orange; and if you were to get into a ship and sail right straight out there, to the east—about where the sun comes up in the morning—you would have to go three or four thousand miles on the ocean, just as a fly would crawl on that orange, before you came to land again. All that water would be the Atlantic Ocean, and the land you would come to would be the continent of Europe. And then, if you keep on going directly east—traveling over Europe and the continent next to it, Asia—several thousand miles, you would come to another ocean, much larger than the Atlantic, called the Pacific Ocean. After crossing the Pacific, you would come to the western side of the American continent, where Oregon and California are, you know—where uncle John went last year; and if you continued on traveling east, you would come, at last, to this very same spot, where we are now standing, only you come up behind us; and if I were standing here alone, looking for you, I should have my face turned away towards the woods; for you would have gone all around the earth, just as the fly would have walked around the orange, and come back to the place where he started from. Do you understand that?"

"Oh, yes, mamma, I understand that, but when I got on the other side, I should fall off, I know I should."

"Fall off from what?"

"Why, from the earth, mamma," said Johnny.

"You forget that I told you that if you were to go out to the place where the sky and ocean seem to meet, it would seem all level and flat, just as it does here—the earth under your feet and the sky overhead, and so it would be wherever you went; and if you fell off, you would have to fall up into the sky, and that, you know, is impossible."

"Well, but mamma, when I just got half way around the earth, wouldn't I be walking with my head down and my feet up, and what could keep me from falling off? I couldn't stick on with my feet, could I?"

"Which way is up, Johnny?"

"Why, up is right up here, overhead, up in the sky!"

"Well, which way is down?"

"Down is right here, under my feet."

"Towards the earth, is it not?"

"Yes, mamma."

"Well, now, suppose you are going around the earth, wherever you go and wherever you are, up is overhead, or towards the sky; and down is always under your foot, or towards the earth; is not that so?"

"Yes, mamma."

"Now, suppose again, you got half around the earth, and were in China, and I was standing right here, your feet and my feet would be pointing towards each other, and our heads away from each other. Both of our heads would be pointing towards the sky. If you fell, you would fall towards the ground; and if I fell, I should fall towards the ground; so that neither of us should fall off, as you fear. Now, do you understand it?"

Johnny hesitated a little, and then said, very slowly: "I think it must be just as you say, mamma; I understand it a little. I shall understand it better when I get older, I guess."

The truth is, that the little boy was puzzled, as most little boys and girls are on this very subject. He saw that his mother's reasoning was correct, and felt the justness of the conclusion; but could not at once free his mind from old ideas about up and down.

"But, mamma," said Johnny, with renewed animation, and with an air of triumph, "you said the earth was round, just like this orange; now that can't be, because, look at those high hills over there, and then there are great big mountains on the earth, and how can it be round, then?"

"Well, and why can it not be round, even if there are hills and mountains on it?"

"Why, look here, mamma; this orange is round and smooth, and even."

"Is it really quite smooth, Johnny?"

"All but these little bits of bumps and pimples on its skin," said Johnny, turning the orange over in his hand.

"Oh! no! little bumps and pimples, are they, Johnny? What do you think if I were to tell you that those little elevations were really very high, and lofty mountains on the surface of the orange?"

"Oh! but mamma, you are joking now," said Johnny, with a little bit of a sneer.

"What mountain do you remember to have seen, my little man?" said his mother.

"It seemed so to you, my son, I have no doubt; but compared with other mountains in our country, it is a very small affair—quite a baby mountain, though a very beautiful one."

"Oh, yes, mamma, my geography lesson said that the highest mountains are in Asia, and that they are five miles high."

"Yes; nearer five and a-half miles than five miles," said his mother. "The highest peak of the Himalaya Mountains, in the central part of Asia, is more than 29,000 feet high, while little Holyoke is only 1000 feet high; so that the great Asiatic mountains would be higher than twenty-nine Mount Holyokes piled on the top of each other."

"Whew!" said Johnny. "Well, then, mamma, of course the earth can't be round like this orange, if it has such great big mountains on it?"

"You remind me, Johnny, of a little Swiss boy, who lived in the valley among the lofty mountains called the Alps, the highest in Europe. He was puzzled, just as you are. He had never seen anything beyond his little valley between the high ridges of the mountain ranges, and he could not conceive how the earth could be round like a ball. I think there was some excuse for a little boy in his situation, much more than if he had traveled many hundred miles over hills and plains, and had seen the broad ocean's expanse; don't you think so, Johnny?"

"I suppose so, mamma," said he, hanging his head, as though he felt that he was the little boy who had traveled and ought to know better. "But I pity the little mountain boy who never saw the ocean," he added.

Johnny's eyes were fixed upon the distant horizon, where the dark clouds were already gathering and seeming to shut down upon the rolling sea. It would not be wonderful if the little boy were making a tour around the world in his imagination.

"And, now," said his mother, "let us see what a little sober arithmetic can do for us. Let us see how the earth can be round as an orange, and yet have the great big mountains that you speak of upon it. Do you know how long an inch is?"

"Twelve inches make one foot," replied Johnny promptly.

"Yes, but how long is an inch?" He did not exactly know, but thought he could guess pretty near it.

"Well, try," said his mother, "it is about an inch from the end of my thumb nail to the nearest joint of my thumb, where it bends—that is near enough for our present purpose. Now let us see how many inches this orange is through, in the widest part. I should say it was about three inches in diameter, what should you say?"

"I guess that is pretty near it," said Johnny.

"That is not *quite* near it, Johnny, that is *calculating* or *reckoning*. We will call it three inches, then. Now let us fix our eyes on one of those little bumps or pimples on the orange, and make an estimate of its height. How high should you think it was?"

"Why, mamma, how can I tell that? I should think it would take a hundred of them, piled on top of each other, to make an inch high."

"Well, my little boy, I think you have a very good guess this time; for I am quite sure you would find, if you tried, that the height of one of those little pimples would not vary much from a hundredth part of an inch above the level of the orange. Now suppose, as we have said, that the diameter of the orange is three inches, and the height of the little bump is one hundredth of an inch, then the diameter of the orange is three hundred times the height of the pimple. Is not that so?"

"Of course, mamma, if it takes one hundred of these little bumps to make a bump one inch high, it will take three hundred of them to go through the orange."

"That is exactly the idea, Johnny, though I do not think you use the most accurate language in expressing it. And now let us take the case of the mountain and the earth. We will say that the earth is pretty nearly 8,000 miles in diameter, that is, through it, and that the mountain in Asia, that we spoke of, is five and a-half miles high. Now, how many times greater is the earth's diameter than the mountain's height?"

"How many, mamma?"

"Well, not to be exact, Johnny, it is more than 1,400 times larger."

"Why, mamma!—would it take more than 1,400 of these big mountains to reach through the earth?"

"It would take the height of more than 1,400 such mountains, all added together, to equal the diameter of the earth."

"And it took only 300 of the little bumps on the orange skin to make the diameter of the orange," said Johnny, after a moment's pause.

"You are correct, my son; and now which is the higher in proportion, the pimple on the orange or the mountain on the earth?"

"Why, the pimple on the orange."

"Yes, almost five times as high; so that if this orange should suddenly become as large as the earth, those little bumps would be as high as five of these Himalaya mountains piled on the top of each other. What a prodigiously high mountain must that little bump be to some speck of being that may be looking up at its dim and distant summit from the valley at its foot. And now do you see how the earth may be round, like the orange, even if it has high mountains on it?"

"Oh! yes, mamma, I can understand that," he replied, with a sigh of relief, "and now can't we do the orange?"—St. Nicholas for January

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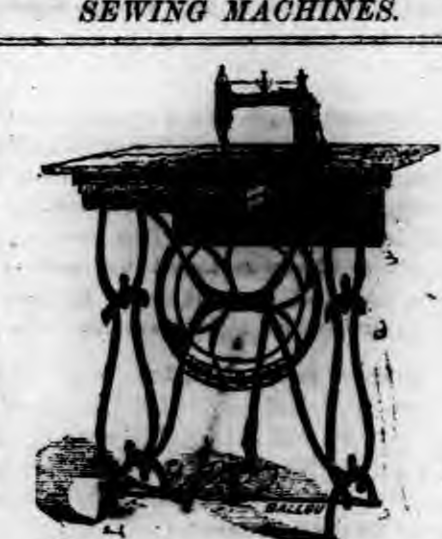
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So the silent little forces
Working in the human mind,
With a deep mysterious influence,
Shape the actions of mankind.
So a look, a smile, a whisper,
Potent workers of the heart,
Lighten many a heavy burden,
By the courage they impart;
So a "word in kindness spoken,"
Like a welcome beacon-light,
On has led the erring upward,
Made their pathway clear and bright.
Would we leave when life is ended
Footprints in the sands of time
Which will guide some weary pilgrim,
To a happy, peaceful clime?
Would we leave that welcome plaudit
"Well done," from the judgment throne,
Would we dwell at last with Jesus,
And be counted with His own?
Let us with a Christian spirit
Guard each act of life with care
While we work for him who points us,
To life's sunny and bright shore,
Then at last with seraph standing,
We shall wear a crown above,
Glorious with what we have striven,
By our little words of love.

The North and the South.

BY BISHOP HAVEN.

Opposites always please each other better than resemblances. The North likes to hear from the South more than from its own vicinity; and the South enjoys a breeze from the North more than its own milder air. Every Southerner, had he wings, would taste the Northern coolness during the heated term, and every Northerner, were he in platitude of purse, would delight to replace with Southern June his fierce Decembers. A stay of a few days beyond the call of official duties in this icy region, which my frame shrinks from shivering, and from which I desire to escape, has suggested that you might enjoy a word from here, as these hereabouts enjoy words from Georgia cotton-fields and Tennessee peanut-patches, and Alabama sweet-potato gardens. That peanut shows my yet imperfect acclimation. A longer residence would have made me a "goober." Is that the way to spell it?

One never writes descriptive letters of his own neighborhood. It is from abroad that he pens his portraits. So being at Atlanta, or thereabouts, I found little to say to my brethren of that circuit. But far away, I feel that I would fain talk with them this midnight hour, of these cold skies but warm souls. It is especially agreeable in this far-off spot to read the lively laments of my brethren of the two Tennessee papers. How spirited they get! The Nashville is as gashville the true pronunciation; but much liberty in denouncing our majoritary appropriations, our work, and our brethren; even our own home gossip awakens its ire, though that was talk about the family tables, and had no word of censure for its own brethren. It is of course expected to win back our brothers by its complimentary epithets of "poor white trash," and such like confessions. It describes a whole conference in a way that must certainly draw it back, since these gentlemen, once high in its own ranks, and just respected there, are pronounced unworthy of any society, and even their "tinted" brethren are urged to abandon them as beneath their notice. Well, that ten thousand dollars to a State, and sometimes, as in Tennessee and Texas, rising to almost twice, and twice that amount, certainly stings the soul of our good brother whose English and Wesleyan blood is so thoroughly sectionalized that he calls for "respect to a plan of separation which was no more adopted than was the title by his own body of Episcopal Methodists, and is suspected by that body in California, Illinois, Indiana, Montana, and even in New York, precisely the same as it is by ours in all the States of the Union." It was a bond-ages never accepted, and which was hostile to the first principles of the Church of Christ. How could the "world be our parish" if we could not freely visit any portion of it? Our brethren over the way are as glad as we are that it never was adopted. Why not say so? Do they want to be kept out of Baltimore and California? and Boston, even, I wish they were here. Dr. Summers might find it profitable to even transfer his paper hither. Let it come. Yours will answer for all the Central South. Especially will I should a brother who came across the ocean and from under another flag, seek to forbid his brethren from moving freely across their own native country, and even under their own national banners? How national and how inconsistent are such objections and objections! Equally inconsistent is that of our friends in the East of Tennessee, who say that he who is "disinherited" from the South, back the very ground he stands on, is an enemy to the principles and the advo-

cates of the Gospel of Christ. But he will cry in vain. How strange seem such vociferations when read in this section, where you see brethren of every shade mingling unnoticed in school and college, and church and preachers' meeting. If only you could get these two brother editors, dear Doctor, to make a run with you next summer, to New York and Boston, where they might preach as did Drs. Rosser and Poissal, both late editors of their church papers, to admiring crowds, I am sure their journals would lose something of wickedness, and perhaps of wit, though they would gain in charity and compliment. Let us get up a purse to send them to Martin's Vineyard and the International Camp-meeting at Round Lake. Put me down for ten dollars to that fund. Dr. Summers once informed me that he had never visited New England. His son has, and reports well of it in his own columns. May he soon follow his example! Then he will speak well of it too. If the other good brother comes too, what dull sheets theirs will forever after be! "Othello's occupation gone!" I beg their pardon for using the name of a malisto as connected with such purity of blood, though that person was the grandest of all the creations of the grandest writer of the world. He was nothing but a "nigger," whom our distinguished friends "would disdain to set with the dogs of their flock!" He could never have sat in their editorial rooms or at their pleasant tables. He could never have preached in their pulpits, nor been elected to their General Conference. "Only a nigger!" Well, Othello could have stood if he had had to; but he didn't have to. He never had to suffer such reproaches. The proud Briton rejoiced in his society and his family in his alliance. But our Holston brother had rather give up the doctrine of the Unity of the Human Race than accept his oneness with his own half brothers as all tinted ones are. Alas for that doctrine! It will have to be surrendered, of course, by the Church and by mankind! We shall never hear of it again.

But notwithstanding the bad feelings of our brethren, our Church still lives and grows.

"Ever mighty to prevail,
Sin's dark hosts it overthrows—
Triumphs o'er the gates of hell!"
It is moving on, conquering and to conquer. The North and the South are one in her material arms. Like the most favorite of New England Presidents with the former leaders of our Southland, she knows "no North, no South, no East, no West." She gives her money freely to the most destitute places. That distribution of her treasures is wisely made. The Pacific slope, the vast Northwest, the sunlit South, the sturdy East, all shared alike in her bounty. There was but little retrenchment along these lines. In fact, the sum total of her beneficence in our own section were increased—Texas having more added to it than all the rest lost.

Nor does she scatter this golden grain in any barbed or disintegrating spirit. So far from it, not a word, nor a breath, nor a thought of bitterness arose against any of her colonial children. In fact, while these appointments were being made, the agent of the Nashville Book Concern before the Committee on Claims was seated among the members, and signatures to a petition to this Committee "to consider, and if equitable, to liquidate the claim," were cordially made by some of the oldest and foremost of our leaders.

The heart of our Church here beats warmly for our Church there. She feels our sacrifices and sufferings as her own, which they really are. She exults in her success Southward as well as Northward. Had not this financial grip straightened her means, she would have poured out these treasures in yet greater profusion. She rejoices in the Christian property of all her offspring, and she not the least desire to lose that success. But she is devoted to her own interests as becomes a dutiful mother, and will see to it that none of her own household suffer, if she can help it.

Let us go forward, then, in our appointed work. It may be among the "chocolate colored," as my Wilbraham and Middletown brother Keener so wittily phrases, which is the very color he honored with special favor and commendation in the City of Mexico. It may be among those burned to a darker brown, or those of a lighter tint, even to the whiteness and beyond of our sensitive brethren, even the yellow-haired brilliance of the Anglo-Saxon; but she will go impartially and earnestly to every soul for whom Christ died, who is liable to hell and possible of heaven. She will exult over any child of Adam and child of God redeemed from the clutch of the devil and made an eternal king and priest to our God.

Let all our brethren rejoice in this sympathy. Our hearts, our hopes, our heaven, are one. Be assured there are hundreds of thousands of your kindred in the South and in the

faith, that are watching over you and praying for you, that will exult in all your prosperity and lament over all your adversity. If ye be called ignominious names, fear not; faint not; bind them as a crown about your brows. Christian, Puritan, Methodist, are all names of infamy, made names of glory by the courage and joy of those who bore them. So shall your names become a badge of renown. "Then shall the sons of them that afflicted thee come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the Holy King of Israel." Amen, and Amen!

My heart has been greatly moved by the terrible blow to the Second Church in Knoxville. In the crowded state of our Church Extension work, but little can be hoped for in that direction. I hope each society will pass round the boxes for her. We must build each other up. We must help our own local households. It will do every Church good as Georgia, Alabama and Tennessee, as well as farther South and east, if they would give this new and very liberal little Church a helping hand. Try it, brethren, the last Sunday in the month, or the one before it, or the New Year's Sabbath. Give them five hundred dollars. You can easily do so, if all will help a little.—*Methodist Advocate.*

Professor Agassiz.

The *Methodist* has the following excellent editorial on this eminent naturalist and Christian, which we copy entire:

Professor Louis Agassiz died at his home in Cambridge on Sunday night, December 14th, after an illness of about a week. As has been the case with numerous other eminent men of our country who have died within the last ten years, his disease was provoked by overwork. A few weeks ago a paragraph went the rounds of the papers stating that he had expressed himself as feeling that his powers for study were impaired. Then came the report that he had been obliged to cancel an engagement to lecture at New Haven. His serious illness was announced on the 9th of December, and from that time the papers furnished daily bulletins of his condition, which was evidently one of little hope.

Professor Agassiz was the son of a Protestant clergyman of French descent in Switzerland. His earlier education was directed with a view of his entering the medical profession. At the Universities of Heidelberg and Munich, where his studies were continued, he fell under the instruction of the foremost men in their respective branches of natural science. During this period the Bavarian and Austrian Governments best a scientific expedition to Brazil. Upon its return, Agassiz was selected to collate and elaborate that part of the report which related to ichthyology. This event marked the turning point which made Agassiz a naturalist instead of a physician.

As a naturalist and original investigator, Agassiz has rendered to science services of the very highest order. He has exerted an influence in advancing American science which cannot be over-estimated. His studies while he remained in Europe chiefly related to fishes, and he became in this branch the foremost authority in the world. During his summer vacations, which were generally spent in the Alps, his attention was drawn to the marvelous manifestations of glacial phenomena which abounded everywhere in those regions. He was led to compare these with the evidences of glacial action which the geological records bear; and thus began the elaboration of that glacial theory which he has applied to phenomena of apparently diversified character in various parts of the earth, and has supported with thorough ability and often convincing testimony.

The fame of Professor Agassiz was at its height when, in 1856, he came to the United States to study the geology and natural history of the American continent. It has never declined in lustre, but has, during the period that has since elapsed, become an inseparable part of American science. The tangible results of his labors in this country are seen not more in the published discoveries which testify to them, in the magnificent museum which he founded at Cambridge, and in the school of investigation at Penikese, than in the general popular interest in science which he has diffused among our people, remarkably illustrated in the endowment of the Penikese school, and in the multitudes whom he has equally interested and instructed by his lectures and magazine papers. He had hardly landed among us before he became wholly American, as he has been all his life, in another sense, wholly a student of science. By no thought or word that he has uttered could it have been possible for any one to imagine that he was other than native to our institutions, or less interested in the welfare of

our country than the most patriotic of us. France, which still appreciates him as highly as it ever did, invited him back through her learned societies and through her Emperor. He declined, with courtesy, but firmly. He had become an American. His single-minded devotion to science is illustrated in the often-told anecdote of his reply to an offer to give the aid of his knowledge and skill to some speculative scheme, in which the inducement was held out that he could make an immense amount of money by it; "I have no time to make money," was all he said. Those words should go to his monument.

Professor Agassiz's later studies have been in embryology. They are a legitimate continuation of the studies on fishes by which his fame was first established. Their aim has been to observe the development of animal organism from the first implanting of the germ, through all the stages of its growth, to the living completed being. These studies have brought him into practical contact with facts bearing directly upon the truth or falsehood of the Darwinian idea of development. It is what he has learned in their course, not less than the consistency of his previously formed views, which has made him the most decided and most powerful opponent of the Darwinian hypothesis. Heretofore his opinions on this subject had been expressed only incidentally and fragmentarily, in the course of remarks upon other topics. He had just commenced a series of papers in the *Atlantic Monthly*, in which he proposed to present in full his views and arguments on the subject. The first paper appears in the January number. It is clear and well-tempered, and offers in its tone a refutation of the charge that he has any bias of hostility to the Darwinian school other than that of well founded convictions reached by study of the facts quite as careful as theirs.

Prof. Agassiz was a Christian. He believed in God, that man was created by God, and not self-developed; and that the whole scheme of the creation was designed by an intelligent, all-powerful Being, and was not a self-existing, self-directing course of atoms. For the expression of this belief, he has been assailed by the men who think themselves wiser than their Creator, but who have harmed him not. At the opening of the Penikese school last summer, after the preliminaries were arranged, he paused just before commencing business, and inviting the students to join with him, laid the foundation of the work to be prosecuted there in prayer.

Hindoo Rites for Dying.

Miss Fannie J. Sparks, in the *Heavenly Women's Friend*, gives the following from Bareilly, India:

"The moonshoe with whom I read every day, came to me this morning wearing a very sad face, and in answer to my inquiries, said, 'I am a poor man and my expenses many, and last night I had to give six cows to the Brahmins as my father, who has been sick a long time, was thought to be dying.' 'What has your father's sickness got to do with giving away cows?' I inquired. 'It is our custom,' he replied, 'when one of our friends is about to die, to give to the priests as many cows as possible, to secure to our friend a prosperous journey to the other world. We believe, said he, 'that between this world and the place of judgment and punishment to which all after death must go, there is a dense passage of dust, filth and rubbage, which, without the aid cows can give in clearing the way, will be almost impassable.' He then told me the greater part of the previous night had been spent in performing the dying ceremonies for his father, and thinking the narration of them may not be uninteresting to some of the readers of the *Friend*, I give it in nearly his own words.

"My father," said he, "was too weak to help himself in the least; so he was lifted from the bed to the floor, and seated upon a piece of cloth called abson. Four men supported him in a sitting posture. We then commenced performing poots to five of our chief gods and nine planets successively, invoking from each special aid. In worshipping the gods, the priest first took the image representing it, bathed it in sacred water and decorated it with flowers and red paint, then placed before it an offering of flowers, wheat, rice, sweetmeats, and a little money. Gold and pearls are generally used, but we were too poor to afford that. After the god had accepted the offering, it was given to the priest, and the other four gods were each successively worshipped in the same way. One of the priests then marked upon the wall with a piece of clay, nine squares, giving to each the name of a planet, and they were worshipped, each separately, in the same manner as were the gods, the priests in turn taking the offering after the planets had accepted it. When this was ended, the cow was driven in and placed before my father, who, taking the tail in his hand,

said, 'I at this time by the aid of my priest, make an offering of this holy cow to the gods, hoping thereby to secure a safe and easy passage through the heavy cloud of dust and filth through which I must journey ere I reach the other world.' Saying this, he placed the tail of the cow in the hand of the priest, who, after chanting a prayer over the cow, ordered her to be driven to his home. Another was brought in and the same thing was repeated until the six cows were had been given. A piece of land one hundred and fifty yards square was then named with its locality, and my father said, 'I now give this land to my priest, imploring of the gods for so doing a place in the other world, where, after my judgment, I may quietly repose until another body is prepared for me in which to again enter the world.'

"After this my father was allowed to lie down, and the priests, after reading to him a little from our sacred books and partaking of our hospitality, retired; but," added the moonshoe, "after my father really dies, we must give the priests two hundred rupees (\$100 more, to furnish food, clothing, dishes, and a horse for his journey, and for use after reaching his new abode."

"And you have faith in all this?" I asked, when he had finished his narrative. "Yes," he replied, "being a Hindoo, I believe it all. It is a command of God written in our sacred books, and we must obey it." This opened the way to a long conversation, in which I tried to show him how Jesus in our atonement for sin and how He had purchased our salvation for us. He listened attentively to what was said, then added, "Your religion is good for you and mine for me. My forefathers taught it me, hence it must be right."

Meeting of the Board of Education.

We copy the following from the New York *Advocate*, which is a very correct report of the meeting referred to:

The Board of education of the M. E. Church, held its annual meeting on the 18th instant, in the Mission Rooms. Of the twelve members, Bishop James, Dr. Lindsay of Boston, Dr. Cobleigh of Atlanta, Ga., Dr. A. Holmes of Pittsburg, C. C. North and Oliver Hoyt of New York, and F. A. Root of Buffalo, New York, were present. The Corresponding Secretary Dr. E. O. Haven, read a Report, which will be published in pamphlet form. It will contain full tables of our educational institutions, with some description of the progress made during the past year. An abstract of the Report will be given hereafter.

The observance of "Children's Day," the second Sunday in June, by about three hundred Sunday schools was favorably noticed, and the Board desired the secretary to keep that matter properly before the Church, and endeavor to meet the great demand for help on the part of needy students. The income from all sources had slowly but steadily increased, and there was about five thousand dollars in the treasury, besides the \$100,000 invested, the interest of which only can be used.

The Board resolved that at present its attention should be confined to supplying the demand for assistance on the part of the students rather than to undertake to establish new schools, or pay off the debts of school already established. Full reports from all the auxiliary societies were not given, but it was ascertained that about two hundred students are receiving assistance from them.

The Board itself is now assisting twenty-five with from fifty to one hundred dollars a year, three of whom are from the foreign mission fields, and several of whom intend to enter the foreign missionary work. They are also well distributed through the country. The conviction was expressed that the Board of Education, as it becomes better understood, will grow into a great and beneficent power in the Church.

globules of water precipitated by the atmosphere immediately surrounding it, which is gradually increased in quantity by deposition from the adjacent strata, and this process continues until the vessel and apartments have acquired a uniform temperature. Hence, what is termed the dew-point, is simply the state or condition of temperature at which a deposit of the humidity of the atmosphere commences.

General Intelligence.

The court unanimously decided that Captain Robertson, of the Lochearn, was blameless for the collision with the Ville du Havre.

The Universalists in this country have nine hundred and fifty churches, five colleges, eight seminaries and two theological schools.

The little State of Delaware has only ten Baptist churches, with a total membership of 858. Why not more? Is there not plenty of water near?

The passenger trains from New Orleans over the Mississippi Central R. R. were transferred at Cairo last week, for the first time, connecting direct with the lines for Chicago and St. Louis.

A revival is reported in progress in the Metropolitan M. E. Church, in Washington, D. C., Dr. O. H. Tiffany, pastor. An important place for a revival of religion. Several conversions are reported.

The Preachers Aid Society of the New England Conference has paid during the present year an average sum of \$152.28 to each of forty-two applicants. Individually, the sums given vary from \$25 to \$300.

The *Evangelical Witness* has returns from all the New Connection circuits of Canada but two, on the vote on union with the Wesleyan connection. The vote stands 55 circuits in favor of union, 18 against it.

At the South Carolina Baptist State Convention, \$10,000 were subscribed toward the endowment of Furman University, running the bonds up to \$260,000; and \$65,000 were pledged by persons representing different associations.

Zion's Herald says Rev. J. A. Lansing has been transferred by Bishop Haven from the New England to the Georgia Conference, and stationed at Atlanta. He is said to be a strong thinker, an earnest Bible preacher, and an indefatigable worker.

The condition of Drew Theological Seminary was never more prosperous. About one hundred students are in attendance, although the first preparatory class has been discontinued. Dr. John Miley, the new Professor of Systematic Theology, is making an excellent impression.

When Agassiz was in Brazil, he succeeded in collecting several thousand named fishes. Even the emperor of Brazil, while engaged in the Paraguayan war, found time to gather rare swimmers in the rivers of Southern Brazil for the scientist, and the negro women of Rio Janeiro brought Agassiz large numbers.

The *Methodist Advocate* of Dec 31 says: We are pained to learn that Rev. Dr. W. Prettyman met a severe accident on Christmas day. While riding in his buggy, his horse took fright and threw the Doctor out, his head striking first upon the hard ground. The concussion was very great. Later reports say that he has become conscious, and hopes are entertained of his speedy recovery.

The London *Hour* says it has trustworthy information that a privately expressed wish of Pius IX, the cardinals have been in consultation, and have selected Cardinal Pecci, Archbishop of Perugia, for the next Pope. He was born in 1810, and became cardinal in 1853; he is a hard-working bishop, and is called an Ultramontane, but would no doubt, live on terms of amity with the Italian Government.

The Postmaster General's proposition to establish a national saving depository as a branch of the P. O. Department has excited much interest in the country at large, and will occupy a prominent place among the measures for consideration by Congress. The success of the measure in England is now assured, being remunerative to the government and advantageous to the people. The establishment thereof, also, of a limited life insurance is proving a success.

The labor demonstration in the large cities are becoming of note. At Cincinnati on the 22d, a procession of about 1,000 marched through the streets to Fountain square, were addressed by Gen. Carey, who counselled moderation, and proceeded to the Mayor's office. At Chicago, same day, about 2,000 went to the City Hall asking the city to give them work. Same day at Louisville, a second large meeting was held, and a committee appointed to confer with the city council, the state legislature and relief associations, with a view to obtaining employment. The meetings were generally orderly.

The California *Advocate* of Dec. 18th, says: "The revival meetings in the church on Powell street are continued with growing interest and gracious results. Mrs. Van Cott's labors are wonderfully blessed. She preaches twice a day, and takes the lead in the prayer-meetings. Her powers of endurance are marvelous; she sings, prays, exhorts and preaches with unusual zeal and earnestness, and yet she does not seem to grow weary in the work."

It was in December, in the year 1861, that the French expedition to Mexico, subsequently commanded by General Bazaine, landed at Vera Cruz. In the brief period of twelve years, since elapsed, what lamentable facts have overwhelmed four of the principal characters who figured in that episode. Maximilian was executed; his widow, "Carlotta," went mad; Napoleon III, lost his Empire and now, Marshal Bazaine, degraded of his rank, and condemned to imprisonment, only escapes execution through the clemency of the President of the Republic.

A young married lady is the sensation in social circles in England just now. She is a Hindoo from Madras, who, although belonging to a high caste, has ventured not only to cross the ocean, but also to mix freely in London society, and to conform generally to the social customs of the country. Accompanied by her husband she has visited the chief objects of interest in the metropolis and in several of the provincial cities. She is the first Hindoo lady who has broken through the barriers of prejudice and caste in order to visit England.

The *Interior* quotes considerable abuse of our Bishop Haven by a Southern Methodist paper, and adds: "We have noticed the letters of Bishop Haven with amazement. There is no writer in any paper, religious or secular, so full of insult, detraction, and exasperating insinuations against the Southern people as his." This edition was doubtless written for consumption in Missouri and the Southern Southwest, so we are bound to believe that the *Interior* does not intend to give offense to readers of the Chicago edition. This "published at St. Louis and Chicago" dodge works conveniently. We do not in force this opinion of Bishop Haven, but that is none of our business since the above extract is not for Northern consumption. Our share this week is excellent.

The Chicago *Tribune* publishes an annual statement of the wholesale business of Chicago from which it appears that during 1873 there were sold \$530,000,000 worth of goods at wholesale prices. Some of the items of this business are: Dry goods, \$48,000,000; groceries, \$60,000,000; carpets, \$6,000,000; drugs, \$4,500,000; crockery, \$3,000,000; boots and shoes, \$10,000,000; clothing, \$10,000,000; hats, caps, and furs, \$6,000,000; coal, \$8,000,000; live stock, \$90,000,000; breadstuffs, \$65,000,000; lumber, \$14,000,000; manufactures, \$121,500,000. This business is a large gain upon that of 1872, which was large. It indicates that the city is fairly re-established in commercial importance once more notwithstanding the great fire.

The slaughter of buffalo on the plains is said to be incredible, and to forebode the entire annihilation of these animals in a year or two at the present rate of destruction. The Denver *News* says all along the Kansas Pacific railroad are cords of white bones piled up for shipment East; and Mr. John A. Leasing, with a surveying party, counted over six thousand carcasses in one place from which the skins had recently been stripped. He estimates that at least two thousand hunters are engaged in killing these animals, and says he came across one party of sixteen who claimed that they had killed twenty-eight thousand during the past summer. This is a pretty large story; but it is quite evident that the days of the noble buffalo are about ended.

ONE DROP OF EVIL.—"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does, not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that; he won't hurt me. I might do him some good."

"Walter," said his mother, "take this glass of pure, clear water, and put just one drop of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass so!"

"Yes, it has changed the color of the whole, has it not? It's a shame to do that; just put a drop of clear water in it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son, and therefore I can not allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."

THE Southwestern.

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Rev. Isaac S. Leavitt, A. M.

EDITORS:

Rev. J. A. McDonald, S. D., New Orleans.

Rev. A. C. McDonald, A. M., Holly Springs, Miss.

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Thursday, January 16, 1874.

Book from Conference.

The Louisiana Conference adjourned last Tuesday noon and ever since up to this morning (Thursday), we have been either waiting for the boat or coming slowly on the way. We give the appointments and an abstract of the proceedings up until Saturday night. In our next we shall speak at length of the session and its work.

Your Last Paper.

We send this paper to all subscribers for last year before striking their names off the list. We do this so that all may have a good chance to renew. Many have already done so, and we do not want to lose one old subscriber. Send in the names brethren.

Our Terms.

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Job Work.

We are prepared to do all kinds of job work at the office of the Southwestern on short notice and at the lowest prices. Our churches and friends in the country can send us their orders, and we will do the work and return by mail or express. All bills to be paid on delivery of the work done.

Mississippi.

This conference convenes at Aberdeen, Miss. Bishop Merrill will preside.

South Carolina.

This conference meets at Industry, Texas, January 15. Bishop Merrill will preside, and Dr. Eddy will be present.

West Texas.

This conference was to have met January 15th at San Antonio, but as before mentioned the place has been changed to Austin. Dr. Brush now announces that the time of holding the conference has also been changed from 15th to 22nd of January 22nd, one week earlier. The West Texas brethren will take this change carefully. Bishop Merrill will preside. In addition to the invitations received, we hope to visit this conference.

The Southern Bible Society held their Anniversary on Sunday night, Jan. 12, at the Grand Street Methodist Church, South. Mr. M. J. L. Brown, of New York, was the guest of honor. The Secretary's report for the year 1873 was read, and it was found that during the year 1873, 10,000 Bibles have been distributed. The Secretary also delivered the annual address. The Secretary's report for the year 1873 was read, and it was found that during the year 1873, 10,000 Bibles have been distributed. The Secretary also delivered the annual address.

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Our Distinguished Guests.

Bishop Merrill and lady arrived in this city Saturday, January 3, on his way to the Louisiana Conference, for which he departed the Monday following. On Sabbath morning he preached at Ames Church and at night in Union Chapel. He returned from conference to-day and will leave for the Mississippi Conference on next Monday morning.

Rev. Dr. Nelson of our Book Concern in New York, arrived at the Louisiana Conference on Thursday, January 8, and contributed largely to the interest of the session by his admirable address, and by the great encouragement given in the matter of securing a Methodist Book Store in this city. The Doctor left for Columbia, S. C., to-day and expects to return to the Mississippi Conference before its adjournment.

Dr. Eddy of our Mission Rooms, New York, spent some time at the Louisiana Conference and left this city for Texas yesterday morning. His presence at conference added greatly to its interest.

Bishop Simpson and wife arrived last evening on their way to Mexico. They sail on the "Frankfort," Saturday morning for Havana.

We have only time to name these our distinguished guests as we go to press. We welcome them in the name of our whole people, and know their presence and counsels will result in great good to our work in the Southwest.

The Conferences.

The Southwestern has given its readers due notice of the gathering of these important ecclesiastical assemblies, and soon after this paper shall greet them, some of them will have closed their proceedings, and the books of a new year will have been opened. To the pastors, conferences are occasions of rare interest, indeed they are the events of the year. The ministers exchange greetings after a year's separation, and in the glow of social reunion, their joy sometimes becomes almost hilarious. Let them not be too severely judged; give them charitable sentence when you offset against these few hours of social pleasure a year of comparative isolation, toil, struggle, and sometimes sore disappointment.

They are of interest to them because they are permitted to meet their honored Bishops, to listen to their admonitions, to receive their encouragements, and to welcome instruction and inspiration in their sermons and addresses.

Conference-time is the season of annual review. Each clerical character passes under the inspection and sentence of the whole body; all reports must be made, and keen positive mental after a sharp decision fashion with laggards. It is the rare opportunity of the preacher to hear sermons, addresses, etc., and no wonder, that they often compare it to winding up a great clock, warranted to run a year, through all weathers and all changes of the moon. A Methodist preacher, with no annual conference, would feel himself cut loose from christian civilization.

Now can it even be less than an almost terrible suspense, until "the appointments are made." It is no small matter that a man surrenders the choice of his field of labor, and consents to go with wife and children, wherever he may be sent. "Go ye" is the watch cry of the itinerant host. They are even on the wing and until the master shall bid them "put off this tabernacle" it is to be so.

That no mistakes will be made in their assignments is not to be supposed, and yet it is "a sign" of the presence of the Holy Spirit in the church, of a living intelligent Providence, that so few blunders have occurred. Pastors are not always sent to the fields they would choose, but that does not prove the appointment a mistake. They agree to accept all this, and a refusal to do so would secure them a long vacation with the full consent of the conference.

The graver burdens of the Itinerancy fall on their families, but the wives of Methodist preachers are ordinarily heroic enough for any need of self-denial.

Now could not the churches to give their ministers a cordial reception? Don't let them experience a chill on reaching their destined field. They may not be the selections the churches would have made, but that does not prove the appointments bad. Give them a welcome and make them feel at home. You will get a great deal more work out of them by so doing.

Make suitable provisions for their comfort, arrange for their liberal support, let them know that you are going to be fair and square in your business treatment of them, and that you expect them to be fair and

square in their work as preachers and pastors. Come together and pray for their prosperity. Teach your little children to ask the Lord to bless their ministers, teach them to love him; do not paralyze his influence by adverse criticism; a few words from you will render it impossible for him to do them any good. In short, a new year opens, let the preachers go on with their work enthusiastically; let the people receive them cheerily; let there be a shouting to the battle, for the new year ought to be one of grand revival victory.

The Church and The State.

We conclude our remarks for the present on this subject, by asking attention to the following point:

While the Church and State each have duties that are special to themselves they also have duties to each other.

It is the duty of the State to publicly recognize God in his providential dealings with the race. It is her duty to recognize and give full protection to the church in her specific work. The church must be left untrammelled to carry on her work as the spiritual adviser and purifier of the world. She wars to-day under different banners. Her creed is rationally stated. Her modes of warfare differ. But the Church of God is one in her fundamental principles, in her spirit and ultimate design. Now what is necessary for the final triumph of the church is not bayonets and armies or political intrigue, but it is freedom. The work of the church is a spiritual work. Her forces are spiritual, and herein lies her power. The freedom that the Church demands and the freedom which it is the duty of the State to secure at all hazards is the freedom of Religious toleration. Not the freedom that would permit a Catholic procession to block the streets of New York for hours, and then permit Orangemen to be shot for parading in the same street; not the freedom that would permit the establishment of convents and nunneries, largely at the public expense, where physical punishments may be inflicted and there be no opportunity for the State to investigate; not the freedom that would permit the destruction of our common school system, but the freedom which the State is in duty bound to give to the church must secure to all, whether Catholic or Protestant, Christian or Jew, Pagan or infidel, not only the abstract right, but perfect liberty to state his religious creed and recommend it to others. And it must not be said, for it is not true, that this freedom subverts all church authority. It subverts no proper church authority. It does deny the right of any church to command the secular arm in its defense, or the right of inflicting bodily pains for difference of religious views. And God be praised that in the onward march of freedom, and that religious toleration is becoming universal. This principle now forms a part of the diplomacy of nations. France says to China, you can have my friendship if the missionaries are protected. How glorious has been the march of religious freedom! She has made no foot-prints backward. Her foot-prints have been made under every variety of circumstances but they've been onward. Her foot-prints have been dampened by the dews of caves and dungeons, blackened by the charred ruins of desolated homes, wet with the tears of bereaved thousands, illumined by the angry gleam of the victim's stake, crimsoned by the blood of many martyrs, still they have been onward, and to-day her greatest enemy in civilized countries is bereft of her power, and the nations of the earth are welcoming her glory. The duty of the State to the Church then may be summed up in a single word—freedom.

On the other hand the duty of the Church to the State is to recognize it as of divine origin, and not in any way to abuse her freedom by conniving at her institutions. It is the duty of the church to educate the public conscience. It may be said the State has no conscience. This is a mistake. Each nation is a moral organism, and in her transactions with other nations, and with its own people, every act has its moral bearing. The law of nations as to mutual practice is as perfect as the law of individuals, and the work of the church is to educate the public conscience. She is to do this by demanding purity of private character among those who rule. She is to do this by supplementing the education of the State with moral instruction. She is to do this by bringing to bear the power of her appliances, such as the pulpit, the Sabbath-school, and a sanctified press, upon the people. She is to do this by boldly and persistently fighting wickedness, whether it be entrenched under the plausibility of

legal license, or under the title of fashion, or under the plea of policy. No matter where it is—in public or private—the power of the Church should be hurled against it. The public conscience is to the State what the individual conscience is to the man. It is a creature of education. Men may be educated to murder without compunctions of conscience, and the public conscience may be educated so as to look upon every form of public and social vice with indifference.

It is the duty of the Church to not only educate the public conscience theoretically by denouncing sin, but she must practice what she teaches. Compromise with sin on the part of the Church is the greatest sin of the age. There is not a crime that blackens the face of society to-day that has not supporters within the Church of God. The rum traffic is justified, licentiousness is legalized, murder is winked at, bribery and fraud pass current under the names of shrewdness and business skill; and to sum it all up, the end is made to justify the means in everything. There is power enough in the Church of God in America to-day, to rise in and lead a reform that would master the worst public or social vice among us. And it is her duty to do it. It is the duty of the Church to make her power felt in the selections of those who govern. Not to do this is to let the nation be ruled by the rabble. The Church is to bring her power to bear not as an organization but through her individual members. Because a man is a christian he ought therefore to be the better and wiser politician. But the lamentable truth in this point is, that such is the deplorable condition of American politics that a conscientious man can rarely succeed. What is the remedy? The remedy is, that the christian men of the nation must cease to give over the politics of the country to men who make it a profession. Good men must meet in and control our primary election meetings, and en masse refuse to give their support to men who are without principle. Party alliance must not be allowed to stifle conscience.

The Church and the State both divine in origin, yet separate in organization, have duties they owe to themselves, but beyond these their duties to each other, are clear and most important. We have space for only these few suggestions.

Honesty.

The temper of the American people demands the return to straight mainly methods of business, both in public and private life. When the veil was lifted from off the machinations of the strong ring of the great city of New York, there was an outburst of indignation; the people were moved, but the imperial "Boss" seemingly said, "What are you going to do about it?" Sure enough, it seemed, for a while impossible to do anything. The courts were under Ring control, bought and sold like Erie stocks. The public officers were in their interest. But the demand of the people took shape; Judges were hurled from their seats, jury-boxes were rid of their vermin, the law's delays were no longer of any avail; councillors, who had bullied courts, intimidated juries and confused witnesses, found themselves "brought to book," and at last the chief conspirator in a penitentiary, two of his co-workers are in a state-prison, another, a member elect of a state legislature, proven guilty, has fled a fugitive outlaw from justice, true to his professional instinct dealing away to some land where extradition treaties are unknown, an ex-state senator is found guilty of felony, and others are despairingly expecting of speedy justice.

Meanwhile the people have grown distrustful. There has been speculation in so many unexpected quarters, defalcations of so many trusted officials, the formation of so many rings, the turning of all industries into jobs, that they are bent on a reform. Their lanterns are lighted; they are inspecting the accounts of public servants from the highest down. All well. Let the investigating go on, and let every false, deceptive, defalcating, dishonest man be brought to account. The sooner and more thoroughly the better.

But the case can only be secured by personal honesty. Men must learn to be squarely truthful and inflexibly just. They must abjure "sharp practice," "tricks of trade," "corners," "cooked accounts," "deceptive representations," and all that class of evil doings. This is the price the American people must pay for National Honesty. Let them be assured the rectitude of government can never be greater than that of the people from which government comes.

One step toward universal honesty will be the cessation of slanderous misrepresentations. Where a government official is guilty, let him be exposed, but the public conscience is demoralized by wholesale assaults on every man who is in position.

In the Golden Age of honesty, the "outs" will cease to slander the "ins," and the "ins" will not ascribe all the malignant vices to the "outs." Newspapers will come to prefer true news to false, will not give place to a vindictive paragraph simply because it is "sharp," will not puff villainy, or uphold rich mendacity.

Bishops will not endorse the malignant false witness of editorial contents, or purposely place a whole denomination in a false light before the public. Patent medicine vendors will, by some strange miracle, secure the gift of a conscience; in the sinking of wells or making of canals, no provision will be made for watering stocks; no man will borrow money without a probability of paying, buy or sell goods which have not paid the duty. Physicians will recognize merits in their rivals; preachers will cease purchasing "sketches" and will choose strangling rather than sermon-stealing, milk will no longer be made of chalk, coffee of chicory and tea of oak-leaves; butter will no more be mixed with lard and tallow, shoddy garments will be only a mocking memory, lying will take rank among the "lost arts" and some one will rediscover the Golden Rule.

Shall such a time come while grass grows or water runs? It will, if each man, woman and child ordains it.

The greatest literary sensation of the time promises to be the *Golden Age*, by Mark Twain and Charles Dudley Warner. The book is in press and on the principle that "all is not gold that glitters" shows up the shams of the age. Wall street is reviewed without spectacles, panics and panic makers dissected. All know what "Innocents Abroad" saw and learned and now in this book they can see how the *knowing ones at home* are "roughing it." The *"Golden Age"* is published by the Continental Publishing Co., of this city and Mr. H. A. Wetmore the agent for Carrollton and Algiers will be glad to receive names as subscribers.

The Louisiana Conference.

FIRST DAY.

The sixth session of the Louisiana Conference began its session in Baton Rouge January 7th 1874, Bishop Merrill presiding.

The opening religious exercises were conducted by the Bishop.

J. C. Hartzell was unanimously elected secretary, and C. Hunt, and James Morrow assistants. George Dardis and J. L. J. Barth were elected statistical secretaries.

The following committees were appointed, one member being from each district.

Education—J. S. Leavitt, Stephen Priestly, C. W. Bryant, C. Hunt, J. W. Hilton.

Sunday Schools and Tracts—James Morrow, Joseph Dutch, T. Kennedy, Joseph Gould, G. Washington.

Missions—The Presiding Elders, W. P. Forrest, P. Yarbrough, A. Jackson, S. Osborne.

Conference Stewards—James Morrow, J. Gould, J. Brooks, J. W. Wesley, P. Hall.

Church Extension Society—Scott Chinn, Henry Green, F. Manago, H. Wallace.

Freedman's Aid Society—Robert Hodge, E. P. Royal, I. Hayward, C. Hunt, P. Hall.

Bible Cause—J. M. Ryan, S. Davage, J. Hayward.

Book Concern, Books and Periodicals, and Book Depository in New Orleans—J. Morrow, E. P. Royal, F. Landor, A. Jackson, S. Osborne.

Preacher's Aid Society—George Dardis, A. Kennedy, T. Kennedy, C. Hunt, J. Dutch.

Temperance—J. O. Woodward, J. Sparks, A. Gunby, J. W. Wesley, S. Osborne.

Public Worship—The Presiding Elder and preacher in charge where the Conference is held.

Auditing Committee—L. Allinger, H. Green, G. Dardis.

Orphan's Home—Presiding Elders and I. S. Leavitt, H. Green, C. W. Bryant, A. Jackson, J. Dutch.

Publication of Minutes—The secretaries and Presiding Elders.

To collect Minute money—G. Dardis, H. Green, A. Rose.

The Bishop appointed I. S. Leavitt and Scott Chinn, to examine the 4th year's class.

SECOND DAY.

Religious services conducted by J. M. Vance.

THIRD DAY.

Religious services conducted by H. Green.

Question 4th. Who are admitted into full connection? The class was called before the altar and examined by the presiding Bishop as the discipline directs, after which he addressed the members at length. (Abstract of address in next issue.) Joseph O. Woodward, missionary collection \$5.00. Admitted. Marshal Smith, collection \$8.00. Admitted. Peter Brown stated that he had taken a collection of \$15.00 but had lost it. Admitted. James Green, Wade Hampton, and Moses Jones were absent and were discontinued.

Adjournd.

Question 5th. Who are the Superintendents? R. K. Dioso. The Secretary presented a letter from him asking for a transfer to the New York East Conference. He was made effective, and the case laid over. S. Armistead. He was made effective.

Adjournd.

Question 6th. Who are the Deacons of the second class? Washington Brooks, not present. No action. C. W. Bryant, explained to the satisfaction of the conference why he had not missionary collection. Officer passed. Isaac Hayward, missionary collection \$6.00. Character passed. Reason Ennis, missionary collection \$3.00. Not present, and he was continued as a deacon of the first class. George Washington 3d, not present. Continued. F. Reeves, missionary \$8.00. Character passed.

Question 7th. Who have been elected and ordained elders? Austin Jones. Collection \$7.00. He is an elder and passed. Austin Kennedy. Collection \$5.00. Passed and was elected to elders orders. John Brooks. Collection \$25.00. Passed and continued a deacon of the second class. Stephen Priestley. Collection \$11.00. Character passed. Elected to deacons orders, Frank Manago. Collection \$7.00. Passed and is an elder.

Question 8th. Who are the Supernumeraries? R. K. Dioso. The Secretary presented a letter from him asking for a transfer to the New York East Conference. He was made effective, and the case laid over. S. Armistead. He was made effective.

Adjournd.

Question 9th. Who are the Deacons of the 2nd class? Washington Brooks. Missionary collection \$2.00 passed and required to be examined in 3rd and 4th years studies next year. He was elected to Elders orders under the missionary rule.

Anderson Jackson, Isaac Hayward and J. L. J. Barth were recommended for Elder's orders and elected under the rule.

A draft for \$35.00 was ordered on the chartered fund, also the Bishop was requested to make further draft for any amount due the conference.

The following report of the committee on Book Depository was received, and after being discussed by J. C. Hartzell, Dr. Nelson, S. Osborn, Dr. Eddy, and G. Dardis, was adopted.

REPORT OF COMMITTEE ON PERIODICALS AND BOOK DEPOSITORY.

To Bishop Merrill and the members

of the Louisiana Conference.

Dear Brethren—Your committee on periodicals and book depository have much pleasure in reporting that the recommendation of last conference as to the publication of a paper in the interests of our Church has been most satisfactorily carried out. Soon after conference the "Southwestern Publishing Company" was incorporated, and on July 3, 1873, the first number of the *SOUTHWESTERN ADVOCATE* was issued, ably edited by Rev. J. C. Hartzell of our own conference, and A. C. McDonald of Mississippi conference.

The conference will be pleased to learn that already the circulation of the *SOUTHWESTERN* has reached 3,500, in fortnightly circulation. Your committee is of opinion that with the hearty cooperation of the members of this conference, the circulation may easily be increased to 5,000 during the present year. One item of information touching the circulation of the *SOUTHWESTERN* seemed to your committee worthy of especial note, i. e., that in no instance has the circulation interfered with that of our Church papers under the sanction of General Conference.

The Southwestern Publishing Company is intended to be a self-supporting institution. Its present financial condition is healthy, and the management painstaking and worthy of your confidence.

The charter of the Publishing Company requires that the trustees shall be elected annually and to be nominees of the conferences that have taken the *SOUTHWESTERN* under their patronage. We recommend that our present nominees be reappointed and respectfully submit the following resolutions:

I. That we adopt the *SOUTHWESTERN ADVOCATE* as the organ of our conference; express our thankfulness to God for its success, affirm our confidence in its management, commend it earnestly to the care and prayer of our people and pledge ourselves to its support.

II. That we nominate Gen. Cyrus Bussey, Major J. G. Badenhausen, Rev. Emperor Williams and Rev. M. C. Cole for re-election as trustees.

BOOK DEPOSITORY.

Your committee earnestly reaffirms the conclusions of last conference upon this matter, and urge our claims for a book depository in New Orleans upon our agents in New York. We are one of the oldest conferences in the South, and have within our territory a million of people. We do not ask alms. The circulation of the *SOUTHWESTERN ADVOCATE* proves that when healthy and friendly literature is placed before our people they gladly welcome it. Literature, like civilization, is never spontaneous, it is always brought from abroad. We believe that under a careful management a book depository in our midst would not only be beneficial to our people but profitable to our book concern in New York. It has been urged upon your committee that although books are procurable in existing stores and depositories, yet our people are not drawn towards them as they would naturally be by one established by their own church.

RESOLUTIONS.

I. That we again urge upon our esteemed book agents in New York, the action of the last General Conference, authorizing them to establish a depository in New Orleans, and trust that the timely and welcome visit of Rev. Dr. Nelson may facilitate this desirable object.

II. If the Church through its agents at New York does not establish a book depository in New Orleans, it is the sense of this Conference that the Southwestern Publishing Company, ought as soon as possible, open a Methodist Book Store.

JAMES MORROW,
Chairman.
E. P. ROYAL,
F. LANDOR,
A. JACKSON,
S. OSBORNE.

James Morrow offered, and the conference unanimously adopted the following:

Resolved, That we have greatly enjoyed the visit and addresses of Rev. Dr. Nelson, of our Book Concern in New York, and desire, while he is in our midst, to express our gratitude to our agents for many favors, and again commend to their kind consideration our proposed Book Depository in New Orleans.

Adjournd.

AFTERNOON SESSION

Opened with singing by congregation, and prayer by A. Ross.

Question 3.—Who are admitted on trial?

Robert Anderson, Samuel Morant, John Webb, Ruben W. Overton, and John K. Jones were recommended and admitted on trial. Price King,

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Children's Corner.

The Birth of Moses.

The children of Israel were slaves in Egypt, and the king said his people were too great to them. They must build him a city, and get away from before his eyes. So they said, "We will make the men work as hard they will die pretty soon; and we will kill all the little boys, babies, and then there will not be anyone to fight us, and we need not be afraid." The wicked men threw all the little boy babies they could find into the river.

Our lesson to-day tells about one mother and her baby. She loved her little boy, and felt very sad, for she knew if the men found him they would throw him into the river. She hid him in the house until he was three months old; but she could not hide him there any longer.

I think God put it in her mind what to do then. She went down by the river and gathered some reeds that grew there, and wove them into a little boat with a cover, just large enough to put the baby in. She put some pitch all over the outside, so that the water would not soak into it. Then she put the baby in and carried it down to the river, and hid it in the tall weeds, and left Miriam, his sister, near by to watch him. Miriam could not stay with him and take care of him, for if she did the wicked men would see her and find the baby, so she went away one side, where she could see if any one went to him.

After a while she saw some women go down there. She went nearer to see what they would do. She saw that one of the women was the daughter of Pharaoh, the king, and the others were her servants.

When Pharaoh's daughter saw the boat she told one of the women to go and get it. When she opened it she saw a beautiful little baby, and it was crying. She knew that it belonged to one of the slave women, and she said, "I will take this for my own baby."

When Miriam heard that she said, "Shall I get one of the slave women to take care of for you?" Pharaoh's daughter said, "Yes," so she went and called her mother. Pharaoh's daughter said to her, "Take this baby home and take care of it for me and I will pay you." She did not know that it was the baby's mother.

Don't you think the mother was happy then? And don't you think that she thanked God that he put her heart what to do with her baby, and then sent Pharaoh's daughter to find it and take it for her own, so that the wicked men would not come to kill it?

After a while he went to live with Pharaoh's daughter, and she named him *Moses*. — *The Little Folks.*

THE CHILD'S ANSWER.—

A little nation, I am told,
Lived many years ago;
Her life was sweeter than gold,
For all men loved her so.
One day the father of the maid—
A noble lord—he died;
And now he lay in his grave and played,
And mourning began:
"Come, child, sit at my feet,
This thou art loved and lost;
What shall I do now?
Will I leave thee here alone
And all love you?"
"I cannot say," then answered she;
"Father's blessing I have gone,
Under its shadow, they all love me,
For I love every one."
The little girl was very wise;
God taught her how true above;
That nothing else helps us thrive
But to love our lives here.

HOW A BISHOP WON A KETTLE.—

The Birmingham (*Eng.*) *News* says that during, in which the Bishop of Litchfield is the prominent figure, is just now drawing in Wolverhampton. While walking in the Black Country last time ago his lordship saw a number of miners seated on the ground, and went toward them with object of saying "a word in season." He asked them what they were doing and was told by one of them that they were being "loving." The bishop made some acknowledgment, and asked for an explanation. "Why, yer honor," said one of the men, "one of these fags is a kettle, and we been trying who can tell the biggest lie to his."

His lordship was shocked, and the men a lecture, telling them among other things that he had been right that lying was an awful offense, and that, in fact, so strongly this been impressed on him, that he had never told a lie in the whole course of his life. His lordship had just finished when one of the men, who had previously remained silent, exclaimed, "Gie the Governor the kettle!"

FULL BAPTIST OR NO?

"A writer the Gwynnett *Herald* gives recollections of some of the older churches in that county. Sewanee Church, he says, was organized in 1827, by the pastoral care of Silas King, under the following incident: In a place of baptizing was at the of Sewanee Creek, where the town Lawrenceville to Sugar Creek crosses it, and hundreds have been baptized to this place. Among those immersed by Mr. King was J. Coffey. When she was low into the water she held up her hand to prevent struggling. It was raised; another sign was made no further motion. The preacher, seeing the hand from its position, holding it of her head with a strong, sound it under solemnly. A full Baptist or

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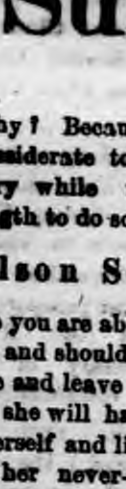
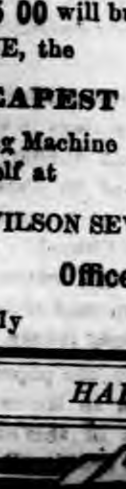
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time, and should you be so unfortunate as
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J. P. HALE'S IMPROVED PIANOS, and NEEDHAM & SONS' SILVER
TONGUE, J. ESTY & CO., and PRINCE ORGANS.
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 Superb Stock of these Grand Unrivalled Instruments.
 Pianos, Organs, and Bees Instruments sold for cash or on time. A discount of the rate of ten per cent. per annum allowed for cash.
J. P. HALE'S PIANO PRICE LIST:
 style 6,..... \$450 | style 8,..... \$550
 style 7,..... \$500 | style 9,..... \$600
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 A large stock of second hand Pianos and Organs, priced at \$75; \$100; \$125; \$150; \$175; \$200; \$250; sold on cash with a discount of 10 per cent. or at \$25, \$12.50, \$15, \$17.50, \$20, \$25, \$30, \$35, \$40, \$45, \$50, \$55, \$60, \$65, \$70, \$75, \$80, \$85, \$90, \$95, \$100, \$105, \$110, \$115, \$120, \$125, \$130, \$135, \$140, \$145, \$150, \$155, \$160, \$165, \$170, \$175, \$180, \$185, \$190, \$195, \$200, \$205, \$210, \$215, \$220, \$225, \$230, \$235, \$240, \$245, \$250, \$255, \$260, \$265, \$270, \$275, \$280, \$285, \$290, \$295, \$300, \$305, \$310, \$315, \$320, \$325, \$330, \$335, \$340, \$345, \$350, \$355, \$360, \$365, \$370, \$375, \$380, \$385, \$390, \$395, \$400, \$405, \$410, \$415, \$420, \$425, \$430, \$435, \$440, \$445, \$450, \$455, \$460, \$465, \$470, \$475, \$480, \$485, \$490, \$495, \$500, \$505, \$510, \$515, \$520, \$525, \$530, \$535, \$540, \$545, \$550, \$555, \$560, \$565, \$570, \$575, \$580, \$585, \$590, \$595, \$600, \$605, \$610, \$615, \$620, \$625, \$630, \$635, \$640, \$645, \$650, \$655, \$660, \$665, \$670, \$675, \$680, \$685, \$690, \$695, \$700, \$705, \$710, \$715, \$720, \$725, \$730, \$735, \$740, \$745, \$750, \$755, \$760, \$765, \$770, \$775, \$780, \$785, \$790, \$795, \$800, \$805, \$810, \$815, \$820, \$825, \$830, \$835, \$840, \$845, \$850, \$855, \$860, \$865, \$870, \$875, \$880, \$885, \$890, \$895, \$900, \$905, \$910, \$915, \$920, \$925, \$930, \$935, \$940, \$945, \$950, \$955, \$960, \$965, \$970, \$975, \$980, \$985, \$990, \$995, \$1000, \$1005, \$1010, \$1015, \$1020, \$1025, \$1030, \$1035, \$1040, \$1045, \$1050, \$1055, \$1060, \$1065, \$1070, \$1075, \$1080, \$1085, \$1090, \$1095, \$1100, \$1105, \$1110, \$1115, \$1120, \$1125, \$1130, \$1135, \$1140, \$1145, \$1150, \$1155, \$1160, \$1165, \$1170, \$1175, \$1180, \$1185, \$1190, \$1195, \$1200, \$1205, \$1210, \$1215, \$1220, \$1225, \$1230, \$1235, \$1240, \$1245, \$1250, \$1255, \$1260, \$1265, \$1270, \$1275, \$1280, \$1285, \$1290, \$1295, \$1300, \$1305, \$1310, \$1315, \$1320, \$1325, \$1330, \$1335, \$1340, \$1345, \$1350, \$1355, \$1360, \$1365, \$1370, \$1375, \$1380, \$1385, \$1390, \$1395, \$1400, \$1405, \$1410, \$1415, \$1420, \$1425, \$1430, \$1435, \$1440, \$1445, \$1450, \$1455, \$1460, \$1465, \$1470, \$1475, \$1480, \$1485, \$1490, \$1495, \$1500, \$1505, \$1510, \$1515, \$1520, \$1525, \$1530, \$1535, \$1540, \$1545, \$1550, \$1555, \$1560, \$1565, \$1570, \$1575, \$1580, \$1585, \$1590, \$1595, \$1600, \$1605, \$1610, \$1615, \$1620, \$1625, \$1630, \$1635, \$1640, \$1645, \$1650, \$1655, \$1660, \$1665, \$1670, \$1675, \$1680, \$1685, \$1690, \$1695, \$1700, \$1705, \$1710, \$1715, \$1720, \$1725, \$1730, \$1735, \$1740, \$1745, \$1750, \$1755, \$1760, \$1765, \$1770, \$1775, \$1780, \$1785, \$1790, \$1795, \$1800, \$1805, \$1810, \$1815, \$1820, \$1825, \$1830, \$1835, \$1840, \$1845, \$1850, \$1855, \$1860, \$1865, \$1870, \$1875, \$1880, \$1885, \$1890, \$1895, \$1900, \$1905, \$1910, \$1915, \$1920, \$1925, \$1930, \$1935, \$1940, \$1945, \$1950, \$1955, \$1960, \$1965, \$1970, \$1975, \$1980, \$1985, \$1990, \$1995, \$2000, \$2005, \$2010, \$2015, \$2020, \$2025, \$2030, \$2035, \$2040, \$2045, \$2050, \$2055, \$2060, \$2065, \$2070, \$2075, \$2080, \$2085, \$2090, \$2095, \$2100, \$2105, \$2110, \$2115, \$2120, \$2125, \$2130, \$2135, \$2140, \$2145, \$2150, \$2155, \$2160, \$2165, \$2170, \$2175, \$2180, \$2185, \$2190, \$2195, \$2200, \$2205, \$2210, \$2215, \$2220, \$2225, \$2230, \$2235, \$2240, \$2245, \$2250, \$2255, \$2260, \$2265, \$2270, \$2275, \$2280, \$2285, \$2290, \$2295, \$2300, \$2305, \$2310, \$2315, \$2320, \$2325, \$2330, \$2335, \$2340, \$2345, \$2350, \$2355, \$2360, \$2365, \$2370, \$2375, \$2380, \$2385, \$2390, \$2395, \$2400, \$2405, \$2410, \$2415, \$2420, \$2425, \$2430, \$2435, \$2440, \$2445, \$2450, \$2455, \$2460, \$2465, \$2470, \$2475, \$2480, \$2485, \$2490, \$2495, \$2500, \$2505, \$2510, \$2515, \$2520, \$2525, \$2530, \$2535, \$2540, \$2545, \$2550, \$2555, \$2560, \$2565, \$2570, \$2575, \$2580, \$2585, \$2590, \$2595, \$2600, \$2605, \$2610, \$2615, \$2620, \$2625, \$2630, \$2635, \$2640, \$2645, \$2650, \$2655, \$2660, \$2665, \$2

Southwestern Advocate.

Rev. J. C. Hartzell, B. D., and Rev. A. C. McDonald, A. M., Editors.

VOLUME IX.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 12, 1874.

NUMBER 4.

TERMS OF PUBLICATION.

Terms One Dollar a year, Cash in advance.
All subscriptions run one year from the
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three months.
All payments Quarterly in Advance.

The West Texas Conference.

The last General Conference authorized the division of our work in Texas into two or more annual conferences. The division was effected a year ago. The work in the eastern half of the Lone Star State was set apart for a conference to be known as the Texas Conference, and that in the western half for a conference to be known as the West Texas Conference. The German work of State was set apart for a Southern German Conference.

The West Texas Conference began its first session at Austin, Texas, January 22. Bishop Bowman presided.

FIRST DAY.

The devotional exercises were conducted by Rev. Dr. Eddy of New York. Eighteen members responded to roll call. The Bishop announced the following transfers: Wm. Brush from the Upper Iowa; A. Jamison, G. Willson, B. F. Williams, A. M. Gregory, A. Taylor, and A. Neely, from the Texas Conference.

G. W. Honey was elected Secretary and J. Miller and T. J. Lacy, Assistants.

After appointing the usual conference committees, the tenth question was taken up: "Was the character of each preacher examined?"

Brethren Wm. Brush, J. Miller, D. Gregory, T. J. Lacy, T. T. Leach, Wm. Brown, J. G. Webster, and L. Carper responded to their names and their characters were passed.

B. C. Hammond's character was passed and a supernumerary relation granted.

J. B. Ferguson and Joel S. Strickland had died during the year.

Isaac Wright was continued on the supernumerary list.

SECOND DAY.

Devotional exercises conducted by A. Neely.

Rev. Wesley Smith, of the American Bible Society, was introduced and addressed the conference.

Cesar King was advanced to the fourth year and second class of deacons.

C. Young was continued on trial. G. W. Honey's case was referred to a committee consisting of Bishop Bowman and Dr. Eddy.

An evening session was held, at which a conference Missionary Society was organized. A Constitution was adopted and an able address was delivered by Dr. Eddy. Bishop Bowman also spoke. The following officers and directors were elected: President, Rev. Wm. Brush, D. D.; Vice President, Rev. T. T. Leach; Secretary, Rev. G. W. Honey; Treasurer, Rev. A. Jamison; Directors, Rev. B. F. Williams, Rev. D. Gregory, Rev. J. G. Webster.

THIRD DAY.

Devotional exercises conducted by T. J. Lacy.

The following were admitted into full connection: A. Campbell, L. Morris, J. T. Hill, Daniel Harper, Samuel Allen, Charles Scruggs, W. O. Shelly, Mack Henson, Cyrus Hackett, Archie Johnson, Nathan Cogwell.

The following were elected to deacons' orders: J. T. Hill, W. O. Shelly, Mack Henson, Archie Johnson. Nathan Cogwell was advanced to the second class of deacons.

Allen Harris and G. Young were reported as being under charges and their cases were referred to their presiding elders for investigation and trial.

The committee on the case of G. W. Honey reported favorably and his character changed from supernumerary to effective. The report stated that Bro. Honey had given satisfactory explanations to each complaint touching alleged withholding of missionary monies, and that Bro. Honey had done all that can be reasonably required of him. The report closes by saying "we see nothing in the case in view of the explanations and facts to prevent the passage of the character of Bro. Honey." (Signed) Thomas Bowman, B. D. Eddy.

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churches in the city were introduced. C. L. Maison, Isaac Smith, A. J. Turner, and Henry Christmas were admitted on trial and ordained under the missionary rule. O. Watson was admitted on trial.

The Committee on Book Concern and periodicals made a partial report, as follows:
The Methodist Episcopal Church has always sought to supply the people with good literature, and her Book Concern and Advocates have been grand elements of power in advancing her work. In our Southern field our preachers and people greatly need all the helps of our church. Especially do they need books adapted to their wants and papers advocating specially their interests.

We rejoice that there have been recognized by the Church and that much has been done by way of applying our people with books and papers.
We feel, however, that the time has come when the great South-west needs at some central point a supply of books and a paper published with special reference to our wants. We are pleased to welcome to our midst Rev. J. C. Hartzell, Presiding Elder of the New Orleans District and to learn from him that definite steps have been taken to meet these wants. Dr. Nelson of our New York Book Concern, we learn has just visited New Orleans and made arrangements with the Southwestern Methodist Publishing Company so that a Methodist Episcopal Book Store is to be established at once in this city.

We also learn that this Publishing Company is regularly incorporated, and that the charter provides that a majority of the Trustees shall be members of the Methodist Episcopal Church, and that they are to be nominated by the Conference, which make the Southwestern Advocate their organ.

We are also gratified to learn that the Southwestern Advocate published by this Company has a circulation of 3,500 and that it has paid its way since its first issue, July 3, 1873. It is published every other Thursday, and boldly advocates our cause in all its relations in the Southwest. We are unanimously of the opinion that the Southwestern would be an element of power in our Conference; therefore

Resolved 1st, That we rejoice in the establishment of a Methodist Episcopal Book Store in New Orleans and as far as possible we will avail ourselves of its benefits.

Resolved 2d, That we adopt the Southwestern Advocate as our Conference organ and pledge to do all in our power to extend its circulation and that we nominate Rev. Dr. Brush, Rev. G. W. Honey, Rev. B. F. Williams, Rev. Daniel Gregory for election as Trustees of the Southwestern Publishing Company.

Resolved 3d, That we recommend our preachers also to aid in the circulation of the Central Christian Advocate.

CARAS KING, DANIEL GREGORY, T. J. LACY, JAMES MILLER, Committee.

Rev. J. C. Hartzell was invited to address the Conference and did so at length on the report, after which it was unanimously adopted.

FOURTH DAY.

Devotional exercises were conducted by E. S. Havens.

Burdus Hoffman was admitted on trial and elected to Deacons orders under the missionary rule.

Jacob Oakman was also admitted and elected to Local Deacons orders.

The following were admitted on trial: G. W. Smith, Isaiah Clayton, Peter Scruggs, Toney Argus, Peter Johnson, Primus Gates, C. H. Helms, Reese Brown, J. A. Robinson, R. H. Kyle, Merritt A. Baker, S. C. Lock, etc.

The committees on Sunday schools, Church Extension and Temperance, presented their reports which were discussed and adopted.

Rev. Dr. Eddy, by invitation, addressed the Conference at length on the duties of the members of Conference to the missionary cause.

(See abstract of similar address in another column. En.)

The Conference directed on motion of Dr. Brush that one of the following collections should be taken each quarter: Church Extension, Education, Freedmen's Aid and Missionary.

The Presiding Elders, on motion of D. Gregory, were requested to catechize their preachers each quarter, and explain the doctrines and discipline of the church.

The committees on Education, Freedmen's aid, and Bible Cause presented their reports, which were discussed and adopted.

The following resolution, after considerable discussion, was adopted: "That as a conference we consider it wrong for our ministers to attempt to purchase members from other churches to pay our own. Our work is to see that in each church as God

E. Church, was introduced to the Conference.

The evening session was held. The Committee on Memoirs reported, giving sketches of the lives of T. B. Ferguson and Joel S. Strickland. We publish them at the request of the Conference.

Joel S. Strickland was born in the State of Georgia, April 11, 1843. In 1863 he was married to Rhoda Blair in the State of Mississippi. He was for years a member of the Methodist Episcopal Church South. He removed to Texas, and united with the Methodist Episcopal Church, and entered the Ministry. He traveled one year under the Presiding Elder and then united with the Texas Conference in which he remained on trial for two years. He died March 25 1873. Bro. Strickland was an acceptable preacher and a hard worker. Although possessed of a robust constitution he undermined it by over work. His name and memory are ever remembered in the hearts of the many who knew him, and there is no doubt but that he rests from his labors, when sickness sorrow pain and death are felt and feared no more.

Rev. Thomas Benton Ferguson, the son of James and Rebecca Ferguson, was born in Lawrence County, Alabama, January 3d, A. D. 1835. Professed religion while a student at Rutledge College, in the spring of 1854, and joined the church at the same time and place.

Was licensed to preach and joined the Texas Annual Conference in 1856. His first appointment was Egypt and Wharton Circuit in 1857. In 1858 he was on the Gatesville Circuit, in 1859 the Tellico Circuit, in 1861 the Stevensville Circuit, in 1862 the Wetherford Circuit, where he remained till May, when he joined the Confederate army, where his health soon failed, and he went to the home of his brother, J. E. Ferguson, in Victoria County, and to the extent of his ability he filled the Victoria Circuit the rest of the year 1862 and a part of the year 1863. In 1864 his health was very feeble, being much reduced by several severe hemorrhages. In the latter part of this year his health rallied and he filled the Washington Circuit in 1865. In the latter part of this year he was married to Mrs. Jennie Spine, and removed to Bell County, having asked and received a location.

Bro. Ferguson was received into the Texas Conference of the M. E. Church, January 3, 1867, and traveled as a Presiding Elder in the Conference two years, at the end of which time his health and voice failed, and he was compelled to take a supernumerary relation, much to his own and his brothers regret. Ever living and indulging in the fond hope that his health would be restored to him, he never could get the consent of his mind to locate.

Bro. Ferguson was a man devoted to his work of the ministry and to our interest as a church. After his union with the M. E. Church many of his old friends in and out of the church felt and acted badly toward him; yet not one ever really doubted his sincerity or his integrity in private or public life.

He died at his home, January 6, at 4 P. M., surrounded by his family and friends. He leaves a wife and three small children, the eldest 8, and the youngest 3 years old. His sufferings at times were severe in the extreme, but never a murmur not one word of repining, when his wife would weep, with a quiet and assuring manner he would say, "Jennie leave you and the children in the care of the God of the widow and the fatherless."

His heroic endurance, his patience, his faith and holy joy was truly the admiration and joy of his friends.

Never was realized more fully that the chamber where the good man meets his fate, is privileged above the common walks of men quite in the verge of heaven. He did not forget his brethren of the Conference, but imposed this duty upon his brethren to send greetings to all who are in the kingdom and patience of Jesus with him.

Geo. W. HOSEY, DANIEL GREGORY, T. J. LACY.

A committee consisting of Revs. J. Reed, J. H. W. Burley, R. Haywood, F. Green, and J. E. Gilkins, from the African M. E. Church, whose Conference was at the same time in session in Austin, presented a fraternal letter to the Conference, expressing sentiments of fraternity and friendship. The address was responded to by Rev. D. Gregory.

The action of the Texas Conference changing the boundary line between it and the West Texas Conference was concurred in. The change adds several appointments to the latter Conference.

T. T. Leach, Daniel Gregory, Wm. Brush, A. Brack and G. W. Honey, were appointed a committee to locate a conference school.

The Bishop announced the transfer of E. S. Havens from the West Wisconsin Conference, and Samuel Gates from the Texas Conference.

A draft for \$35 00, was ordered on the chartered fund.

Victoria was fixed upon as the place of holding the next Conference.

The statistics of the Conference foot up as follows: probable, 1,171; full members, 3725; local

preachers, 44; total membership 4940; deaths 28; children baptised 742; adults baptised, 685; churches 13; probable value \$2,345 00; parsonages 3, probable value \$1,000 00; Sunday schools 41; officers and teachers 137; scholars 1928; benevolent collections as follows: Missions \$103 00, Church Extension \$50 85, Tracts 50cts., Sunday School Union \$4 00, Freedmen's \$6 00, Education \$1 00. Total \$165 35.

After the usual complimentary resolutions and religious services, the Bishop read the appointments as follows, after which the Conference adjourned.

Appointments.

AUSTIN DISTRICT—Wm. Brush, P. E. James Chapel, Austin, Jacob Miller. Wesley Chapel, Austin, Samuel Gates. Georgetown and Burnett, Nathan Caswell. Georgetown Mission, Richard H. Kyle and Samuel C. Lockett.

Rev. Thomas Benton Ferguson, the son of James and Rebecca Ferguson, was born in Lawrence County, Alabama, January 3d, A. D. 1835. Professed religion while a student at Rutledge College, in the spring of 1854, and joined the church at the same time and place.

Was licensed to preach and joined the Texas Annual Conference in 1856. His first appointment was Egypt and Wharton Circuit in 1857. In 1858 he was on the Gatesville Circuit, in 1859 the Tellico Circuit, in 1861 the Stevensville Circuit, in 1862 the Wetherford Circuit, where he remained till May, when he joined the Confederate army, where his health soon failed, and he went to the home of his brother, J. E. Ferguson, in Victoria County, and to the extent of his ability he filled the Victoria Circuit the rest of the year 1862 and a part of the year 1863. In 1864 his health was very feeble, being much reduced by several severe hemorrhages. In the latter part of this year his health rallied and he filled the Washington Circuit in 1865. In the latter part of this year he was married to Mrs. Jennie Spine, and removed to Bell County, having asked and received a location.

Bro. Ferguson was received into the Texas Conference of the M. E. Church, January 3, 1867, and traveled as a Presiding Elder in the Conference two years, at the end of which time his health and voice failed, and he was compelled to take a supernumerary relation, much to his own and his brothers regret. Ever living and indulging in the fond hope that his health would be restored to him, he never could get the consent of his mind to locate.

Bro. Ferguson was a man devoted to his work of the ministry and to our interest as a church. After his union with the M. E. Church many of his old friends in and out of the church felt and acted badly toward him; yet not one ever really doubted his sincerity or his integrity in private or public life.

He died at his home, January 6, at 4 P. M., surrounded by his family and friends. He leaves a wife and three small children, the eldest 8, and the youngest 3 years old. His sufferings at times were severe in the extreme, but never a murmur not one word of repining, when his wife would weep, with a quiet and assuring manner he would say, "Jennie leave you and the children in the care of the God of the widow and the fatherless."

His heroic endurance, his patience, his faith and holy joy was truly the admiration and joy of his friends.

Never was realized more fully that the chamber where the good man meets his fate, is privileged above the common walks of men quite in the verge of heaven. He did not forget his brethren of the Conference, but imposed this duty upon his brethren to send greetings to all who are in the kingdom and patience of Jesus with him.

Geo. W. HOSEY, DANIEL GREGORY, T. J. LACY.

A committee consisting of Revs. J. Reed, J. H. W. Burley, R. Haywood, F. Green, and J. E. Gilkins, from the African M. E. Church, whose Conference was at the same time in session in Austin, presented a fraternal letter to the Conference, expressing sentiments of fraternity and friendship. The address was responded to by Rev. D. Gregory.

The action of the Texas Conference changing the boundary line between it and the West Texas Conference was concurred in. The change adds several appointments to the latter Conference.

T. T. Leach, Daniel Gregory, Wm. Brush, A. Brack and G. W. Honey, were appointed a committee to locate a conference school.

The Bishop announced the transfer of E. S. Havens from the West Wisconsin Conference, and Samuel Gates from the Texas Conference.

A draft for \$35 00, was ordered on the chartered fund.

Victoria was fixed upon as the place of holding the next Conference.

The statistics of the Conference foot up as follows: probable, 1,171; full members, 3725; local

preachers, 44; total membership 4940; deaths 28; children baptised 742; adults baptised, 685; churches 13; probable value \$2,345 00; parsonages 3, probable value \$1,000 00; Sunday schools 41; officers and teachers 137; scholars 1928; benevolent collections as follows: Missions \$103 00, Church Extension \$50 85, Tracts 50cts., Sunday School Union \$4 00, Freedmen's \$6 00, Education \$1 00. Total \$165 35.

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fluent and helpful friend? [Cries Yes! Yes!]

In the next place I have to say that the Church does not intend to suffer any subject dependence upon the funds of the Missionary Treasury. We are afraid that some men have entered our ministry because they imagined they had a Missionary treasury behind them which would give them a certain support. I want you to remember that our fathers planted Methodism in this country without Mission money. They braved all opposition and trusted in God for their daily bread—and never starved. It will be a sad thing if anybody comes to have a cowardly trust in help from abroad.

If your Ministry is genuine it will be proved by raising up three classes of Churches:

1. Self-governing Churches; bodies of believers which will be able to faithfully discharge all the ordinary duties of Christian discipline.

2. Self-propagating Churches; that is Churches that will not only keep alive their converts but constantly add to their number.

3. Self-supporting Churches; bodies of believers who will so consecrate their substance to the Lord as gladly to meet the ordinary expenses of church-life—especially the support of their own pastors. By these marks do we judge of the genuineness of the work among the heathen and by the same must your own work be tested.

It is the Lord's plan that every people shall be saved by the ministry of its own sons; and also that pastors and people shall live on one common level.

You are now ready for the statement that the Church which has done so much for you has a right to expect something from you in return. The Missionary Treasury can only pay out what it gets in, and it only gets in what the people send up through their pastors and Sunday Schools. Please bear that in mind.

I am now going to read some paragraphs from the Methodist Discipline, and they are part of the rules which we have promised to keep "for conscience sake."

Here are two paragraphs relating to the duty of Presiding Elders: (See paragraphs 383 and 384.)

I believe in Presiding Elders. I was one myself once. But they must be men and do men's full work. The Church will not be content to accept as an equivalent for their salary, an occasional visit, and a dignified asking, "Are there any complaints?" Are there any appeals, etc., and a hurried retreat? No. It demands the supervision for which it pays. And I may add the duty of the Presiding Elder to the Missionary cause is not performed by the one act of drawing a quarterly draft in his own favor! See what the above paragraphs demand at his hands.

He is to supervise the Missionary plan in his district and to give answer whether it is "carried out." He is to see that a Missionary Committee is appointed in each charge. In a Conference such as this, where so many charges must be under young men of no experience, he can render great service by observing the formation of this committee and seeing that it is composed of suitable persons. He can in many ways, by the supervision demanded of him give aid to the cause.

I now turn to the duties of the Preacher as defined in the Book: (See paragraphs 386 to 390.)

This is the plan of the General Conference. It is not mine; it is not that of the Board; it is that of the Church.

In some newly organized Charges it may be difficult to set the whole of its machinery to work, but it can be done far oftener than you may suppose. It provides first that every congregation shall contribute to the cause of Missions, and it places the responsibility of the time and manner of presenting its claims solely upon the Missionary Committee, of which the pastor is chairman. But some say, "My official Board will not suffer me to take the collection."

[Bishop Merrill here said: "The Discipline knows no such body as an Official Board."]

Very true, (said Dr. Eddy) but I suppose the brethren mean the Stewards' Meeting or the Board of Trustees. Whatever authority they possess is derived from the Discipline, and they have no power to obstruct the performance of any duty assigned the pastor. He has no option. He must take the collection and he must see that the facts are fairly before the people.

The plan also provides for a system of collectors by whom every man and woman may be induced to give something. There are here and there rich men of liberal souls who will give grandly, and whose contributions will be large. But the real want of the Church to-day is a system which shall secure some offering from every one. The multitude of little will make the great much. This is something which can be done if there is systematic industry.

A great help to this will be the monthly Missionary Prayer-meeting

which the Discipline demands. The General Conference by a resolution you will find in the Appendix, advises that this be placed on one of the regular prayer-meeting evenings. The design is to "diffuse Missionary intelligence." How? Simply by having it and telling it. The Church papers contain it. The Missionary Advocate—which will be sent you gratuitously—abounds with it. The Annual Report of the Society will be sent free to each preacher whose address can be obtained. Master these and you will be full of Missionary intelligence. By praying for the conversion of the world. Pray in earnest for Missions and you and your people will act for them. Also: to receive the voluntary offerings of the people. The small contributions thus gathered will amount to a considerable sum.

The next provision I notice is absolute and leaves us no option. It demands that every Sunday School be organized as a Missionary Society. Already this agency gives us one-third of all we raise, and I have no doubt it will yet give the greater part. The Sunday Schools have the numbers, the organization and the enthusiasm to do the work thoroughly. Train the children to give for others and you deal a heavy blow at selfishness. You also train an army of intelligent, systematic Missionary givers and workers. I do most earnestly urge you to begin this work. We will supply blank form for constitution if you desire. Organize the schools, if they can only give a few pennies each. Organize them at once and bring your children into the great Missionary line.

Lastly: Observe the demand for the rousing Missionary Sunday. It ought to be made the great occasion of the year. Your Missionary sermon ought to swell and stir your own heart and move your people. In your evening Missionary meetings use large talent to speak for this cause.

But some ministers believe that if they fairly present the claims of Missions it will lessen their own support. Never did men make a worse mistake. Their people read. They know what the Discipline requires of the pastor in regard to Missions. If he neglects it he teaches them to look upon the law of the Church as something made to be broken. By and by when he urges the Discipline as his authority for demanding his pay, he finds that he has educated them to hold it in contempt.

100

but one additional element—the complete baptism of the church—and the disciples are prepared to enter upon the work to which the Divine had called them. Thus pre- they were competent to meet st cultured and refined of their any and every defense of truth might be necessary. Here the grand example left us by ister. How poorly we have d it and how far “missionary and other like excuses have from the true path, the old rd. Even the Apostle Paul, ing the instruction of Gama- t sufficient and though the was suffering for the “word of pent three years in Arabia as ally believed, specially pre- for the ministry.

no young man then, whom God led to the responsible position eaching the Gospel, make want e or the fact that sinners will while they are in school, an for poor, or no preparation. every year are thus mislead, usefulness to the church and sadly impaired. God does call o the ministry via the college niversity.

the last session of the South na Conference, M. E. Church the following action was

olved, That the delegates elect- in this Conference to the en- General Conference be, and rely instructed to move that in a way approved by their ent, to appoint a commission, gion to the appointment of a simi- mission by the General Con- e of the Methodist Episcopal ade or settle the claims made er side to Church property of aded, without recourse to the dy- ts.

the above the *Central* very ily remarks; “The spirit of ovement is to be commended, e have no doubt if the Louis- onference shall carry it out, it met in a fraternal spirit by t General Conference. Such mission will have of necessity d powers, for all Methodist h property is held by local a of Trustees, but the advice influence of a joint commission go far in settling some pro- difficulties, if not all. We every step in the interest of e, peace, and fraternity.

Compulsory Education.

following from the New Or- ublican on the bill now be- our State Legislature, on the t of Compulsory Education the argument for the measure d, that we give it entire :

question of compulsory ed- n has been removed from the n of theory by the Senate bill r. Chadbourn, and now comes ur people in a practical

In thus regarding it the ex- of Prussia, where the system revealed long enough to test its iency as far as Prussians are rned, is of small service to us. succeeds in an absolute mor- may fail in a representative dic. Nevertheless, as human is essentially the same under rm of government, it may not ss to call to mind some of ts established by the ex- ce of others. Professor Nor- an unimpeachable witness, to the fact that in Prussia law compelling the attendance e children at the public schools where popular with the mas- Even the laboring class, who are deprived for a time of the es of their children, commend arily. They acknowledge the e duty of education for all, and is that the school is a privilege. endance,” he says, “is volun- in fact. Nobody seems to think ercion. The law is operative, t executes itself, because it is t beneficent and commands rsal approval. It is only the expression of the public will.”

is is the testimony of one who is that he was formerly opposed mpulsory education, and that ejections to it were removed by vations made in Germany and countries where it prevails, a diligent examination into its ings and the sentiments of the e with regard to it. He also es in the most unequivocal er the absence of complaint he professed admiration of this n are not due, as some have sed, to restraint, for the same e who commend compulsory e bitterly denounce the ar- y conscription which tears e young man from his home, his s and his business for three

“The father,” adds Mr. Nor- “who is most aggrieved by rmy draft, lauds the school

much for Prussia. The ques-

Rev. J. F. Spence, of Knoxville, Tennessee, was present, and having been granted permission to speak, made a plea for the removal of the paper and depository to Knoxville. The debate was long and thorough. Knoxville made offers to publish the paper, provided the concern will pay the editor, and in very many respects the offer was enticing. A long, able protest against the proposed removal was made by Atlanta. It was contently urged that though Atlanta does not yet support the paper there, the paper was doing great good and was worth all it cost the concern. Its constituency there is unlike what it would be in Knoxville. In the latter place it would become the organ of people who can be as well supplied by a paper from Cincinnati, whereas in Atlanta it is surrounded by people whose work is unlike all other church work, and that instead of coming northward to Knoxville, the paper, if moved at all, should be pushed even further southward. The book concern has before taken several points in turn and fostered them until they were able to sustain a paper and depository. St. Louis was the latest missionary point, and now that it is able to take care of itself, the concern need not hesitate to do temporarily losing business at Atlanta.

Southwestern Advocate.

Rev. J. C. Hartzell, B. D., and Rev. A. C. McDonald, A. M., Editors.

VOLUME IX.

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No advertisement taken for less than
three months.
All payments *in advance*.

Poetry.

Unto Thee.

No, not despairingly
Come I to Thee;
No, not distrustfully
Bend I the knee;
Sin hath gone over me,
Yet is this still my plea,
Jesus hath died.
Ah! mine iniquity
Crimson has been,
Infinite, infinite
Sin upon sin—
Sin of not loving Thee,
Sin of not trusting Thee—
Infinite sin.
Lord, I confess to Thee
Solely my sin;
All I am, tell I Thee—
All I have been,
Purge Thou my sin away;
Wash, there my soul this day;
Lord, make me clean.
Faithful and just art Thou,
Forgiving and kind art Thou
When poor souls call
Lord, let the cleansing blood,
Blood of the Lamb of God,
Purge away my soul.
Then all is peace and light
This soul within;
Thou shalt walk with Thee,
The loved One,
Leaving on Thee, my God,
Guiding along the road,
Nothing between.

—Benson.

Edward Jenner.

Edward Jenner was born in Berkeley, Gloucestershire, England, May 19, 1749, nearly 125 years ago. His father was a well-to-do clergyman, and Edward was brought up in comfort, and well taught. His father died when he was only five years old; but his elder brother, who was also a clergyman, took care of him and was as good as a father to him. Edward Jenner was very fond of the country, and nearly all his life was spent in the neighborhood of the beautiful Vale of Gloucester, where he had the good fortune to be born.

While Edward Jenner was a young man, working and studying in a surgeon's office in a town called Sodbury, near Bristol, he was the chief town of Gloucestershire, he used to hear a good deal of talk about the small-pox. This disease makes great trouble in our own time, and when it is prevalent there is hardly any sickness people are more afraid of; but it is not so bad now as it was in Jenner's time. It was a frightful plague, and carried off in England alone, it is said, 45,000 people every year! Kings died of it, queens, princes, princesses, the rich and the poor, the high and the low, the learned and the ignorant. When it appeared in an army, it often slew more than the sword, and our soldiers suffered grievously from this pestilence in the beginning of the War of Independence.

You may believe that many wise heads and kind hearts were trying to find out a way to fight this disease. Thirty-one years before Edward Jenner was born, a bright, witty lady, with a sharp tongue but a good heart—Lady Mary Wortley Montagu—had found that in Turkey, where the small-pox raged terribly every year, they had a way of treating well people so as to give them the disease, but in a lighter and less dangerous form than if they took it in the common way. Well persons were willing to be made ill in this way, because they knew that small-pox very rarely comes to a person more than once. This was called inoculation, and Lady Mary, to show her faith, had her own son inoculated in 1718, and with perfect success. This was thought a great discovery, and so it was, for she had brought to notice a great principle; but something was wanting—no one knew what, only inoculation did not stop the small-pox, nor greatly check it, for soon it was raging as badly as ever.

It may have been fifty years after Lady Mary's brave experiment upon her son, that while Edward Jenner was an apprentice in that surgeon's office at Sodbury, a young milkmaid came in to the surgery one day, and happened to hear the medical men talking about the small-pox. She said that she was not afraid of catching it, for she had had the cow-pox. Little she knew what important words she had spoken; and indeed, I suppose they only were important because an observing, thinking, quick-witted young man stood by to hear them.

The cow-pox is a disease of the eruptive kind, that shows itself on the face of cows, and is sometimes caught by the people who are milking them. It is generally a mild disease, from which the cow suffers little, and the human being does not suffer seriously, being usually ill for only a few days. Besides, it is not communicated as the small-pox, by simply coming near the person who is ill with that disease; the matter that causes the small-pox is the virus, and it is only by touching the virus, or by drinking from a glass that has been used by the person who is ill, that the disease is communicated.

small-pox. And the farmers had been giving themselves the cow-pox, and giving it to their families, and thus keeping the dreaded small-pox at a safe distance, and nobody outside the farming district seems to have been the wiser for it. And respectable physicians young and old had been trudging about the country in their gigs, and looking wise, and shaking their heads over the small-pox, and never suspecting that the method of preventing it was all the time in use under their very eyes. How long this would have gone on who can tell, if thoughtful Edward Jenner had not listened to what the milkmaid said that morning in the surgery? But it set him thinking, in slow, steady earnest way; and the idea once seized, that here was the long-desired prevention he never lost sight of it until he had proved it beyond a doubt.

Dr. Jenner made no secret of his great discovery, tried to get no patent for it, but freely gave it to the world. The government, however, rewarded him handsomely, giving him £10,000 in 1802, and £20,000 five years later, in 1807. But he did not care for money, and he did not work for fame, so he continued to live quietly in his pleasant country home, amid his old friends and the old scenes, until his sudden, peaceful death in February, 1823, in the seventy-fourth year of his age. Few men have lived so happily, or have done so much good, yet it is fifty years after his death, and not in his England, but in far-away Italy, that gratitude to his memory is spoken in a statue!

Since this discovery of vaccination, the terrors of small-pox have nearly disappeared, and with good nursing, intelligent physicians are not much afraid of it. In many countries the government obliges every person to be vaccinated, and those who cannot pay a doctor are vaccinated free of charge at the public dispensaries—St. Nicholas for March.

The Bible in my Trunk.

A few evenings ago, I was present at a tea table where the conversation turned upon praying "before folks," some of the party contended that, where two travelers lodge in the same room for a night, it would look Pharisaical for one or the other to kneel down and "say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of our church-at-home, good men enough—both got into bed prayerless, for fear of praying before each other's eyes.

This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a clergyman present to relate the following anecdote, which I think worthy of preservation, and perhaps may do some good:
"When I was a young man," said the clergyman, "I was a clerk in Boston. Two of my room mates at my boarding house were also clerks, about my own age, which was eighteen. The first Sunday morning, during the three or four hours that elapsed from getting up to bell ringing for church, I felt a secret desire to get a bible, which my mother had given me, out of my trunk and read in it; for I had been so brought up by my parents, as to regard it as a duty at home, to read a chapter or two in the bible every Sunday. I was now very anxious to get my bible and read, but I was afraid to do so before my room mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look like over sanctity and Pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably ill at ease. I felt I was doing wrong. I started for my trunk a second time, and had my hand upon the little bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room mates, who observed my irresolute movements, said laughingly:
"I—, what's the matter? You seem as restless as a weathercock!"

I replied, by laughing in my turn; and then, conceiving the truth to be the best, frankly told them both what was the matter. To my surprise and delight, they both spoke up and avowed that they both had bibles in their trunks, but were afraid to take them out, lest I should laugh at them.
"Then," said I, "let us agree to read them every Sunday, and we shall have the laugh all on one side."
This was a hearty response, and the next moment the three bibles were open, and I assure you that we all felt better all that day for reading the bible.

gaged, they started, and then exclaimed:
"Bless us! what is this? A convenience?"
In reply, I, smiling, related to them exactly how the matter stood; my struggle to get my bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sunday.

"Not a bad idea," answered one of them. "You have more courage than I have. I have a bible, too, but have not looked into it since I have been in Boston! But I'll read it after this, since you have broken the ice."
The other then asked one of us to read aloud and both sat and quietly listened till the bell rang for church.

That evening, we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock, and we religiously adhered to our purpose.

A few evenings after this resolution, for or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of our room mates, looking at me, opened the bible. The others looked enquiringly. I then explained our custom.

"Well all stay and listen," they said almost unanimously.
The result was, that without an exception, every one of the sixteen clerks spent his Sabbath morning in reading in the bible; and the moral effect upon our household was of the highest character.

I relate this incident to show what influence one person even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throbb to act right, that only await a leader.

I forgot to add that we were called the "bible clerks." All these youths are now christian men, and more than one is laboring in the ministry.

Begin Now.

1. Are you a Christian? To be a Christian is to have the spirit, and to imitate the example of Christ. "Now, if any man have not the Spirit of Christ, he is none of His." Rom. viii. 9. It is plain that you may be in the Church, that you may be moral, orthodox, ritualistic, amiable, respectable, and not be a Christian.

2. Do you intend to become a Christian?
Some, doubtless, will frankly say, in answer to this question, "No, I do not; I am an infidel; I have chosen this world for my portion; I have no purpose to submit to Christ."
Others, it may be, will respond, "Well, I have not thought anything in particular about it; I never gave the matter any serious consideration; I cannot say that I have any intention to become a Christian, but then, possibly, I may conclude to be one." Proverbs i, 24-33.

But there are others who will answer, "Yes, I mean to be a Christian some time. I had pious parents, I have read the Bible, I know the need of preparation for death, judgment and eternity, and I certainly intend, at some convenient season, to become a Christian."

Then, my dear friend, I have one question more—

3. When will you begin?
That is the vital point. "Wherefore, as the Holy Ghost saith, to-day, if you will hear his voice, harden not your hearts;" and nothing so hardens the heart as delay to meet a present obligation. If ever you ought to love and serve God, you ought to love and serve Him now. "Behold, now is the accepted time; behold now is the day of salvation." 2 Cor. vi. 2. This, then, is God's time. And if you are ever saved, must it not be in God's time? Begin now to be a Christian.

Do you ask, "How shall I begin?" Almost any way; only begin. If you turn your face toward Jesus you will receive the light of His countenance. If you stretch out your hand for salvation you will be helped. God's word is "Seek ye my face;" if your heart responds, "Thy face, Lord, will I seek," then a great work is already accomplished. The first thing is to say, "I will arise and go to my Father. In the light of such a purpose, the path will grow plain. Jesus says, "Come unto Me." Do you respond, "Lord, I come to Thee?" Do you mean to leave everything and every person beside, and press your way, as a poor, blind beggar, into the presence of the Son of God? Then listen to His encouraging word—"Him that cometh to Me, I will in no wise cast out." Then come—come now. Come with all your heart. Begin—begin now, the great work of your salvation.

—Prof. La Coute, in the *American Naturalist*, in his paper on economic entomology, gives an instance in which all the caterpillars in a nine-acre piece of woods had been communicated to them by a sick silkworm. The same principle might be used in destroying the cotton worm and others of like nature.

Congressman Elliott.

A somewhat enthusiastic writer in the *Naples* (N. Y.) Record, describes as follows, an incident which occurred some years ago in the village of Rushville, Yates county, in that State:

About nineteen years ago there came to this village a lad, apparently seventeen or eighteen years old, and apparently of pure African descent. He was poorly clad, and to cover his threadbare and dilapidated coat, he wore, while speaking, a short cloak or circle. He lectured at the Congregational Church, and was listened to by a large audience, who were astonished at the wonderful eloquence of the youthful speaker. The members of the Rushville Lyceum were so favorably impressed with the lad's ability that they invited him to remain, and take a part in their next debate, the question for discussion being the feasibility of the immediate abolition of slavery. He declined at first, but, being strongly urged, consented to remain. Among the members of the Lyceum at that time were Daniel Morris, Esq., since member of Congress; Cuyler F. Green, Esq., John Seyre, Dr. Otis Richard, N. Warfield, and others.

The debate came off in the old Academy. R. N. Warfield and C. F. Green spoke for immediate emancipation, and D. Morris, Dr. Otis, and J. Seyre against. The lad remained silent until all had spoken; he then arose, and with becoming modesty and wonderful eloquence, delivered a speech which astonished and bewildered every one. He answered his opponents in the order in which they had spoken, commencing, if we remember right, with Dr. Otis. The Doctor, in a speech of considerable length, had exhausted all the arguments used in those days in favor of gradual emancipation, and concluded by triumphantly declaring that it would be the greatest inhumanity to emancipate the slaves without first educating or preparing them in some way for the great change.

The lad dispatched the Doctor at a single blow, as follows: "I understand the gentleman is a surgeon, and one who understands his profession. I would ask him, if he had a patient whose arm it was necessary to amputate, if he would prepare him for the operation by cutting off a finger at a time, or would he cut off the diseased limb at once?" The Doctor was silenced. Morris, with his usual eloquence and lawyer skill, had fortified his position with arguments that seemed impregnable. But the lad tore them to shreds and scattered them like chaff before the wind. The victory for the colored boy was complete, and the excitement of the audience knew no bounds; it was a subject of remark for a long time afterward, and still is well remembered by those who were present. That boy's name was Robert B. Elliott, and he is now a member of Congress from South Carolina, whose recent speech on the supplementary Civil Rights Bill has electrified the nation.

Our First Paper Money.

The first paper money or bills of credit issued in America, were put forth by the colony of Massachusetts, in the year 1690. The occasion was a stress for hard money caused by an exhausting war with the French and Indians. The treasury of Massachusetts was emptied by the expenditures in fitting out an expedition against Quebec, which was a failure; and the colony was compelled to issue its promissory notes to meet the demands of its creditors. The following form of those bills of credit I have copied from one of them now before me:
"This Indented Bill of Twenty Shillings due from Massachusetts Colony to the Possessor, shall be in Value, Equal to money, and shall be accordingly accepted by the Treasurer, and Receivers subordinate to him, in all Public payments, and for any Sock at any time in the Treasury. Boston, in New England, February the third, 1690. By order of the General Court.

ELISHA HUTCHINSON, }
[L. S.] JOHN PHILLIPS, } Cou.
TIMOTHY THORNTON, }

The bill bears an elliptical seal having upon it a standing Indian with a bow in one hand and an arrow in the other and a pipe tree on each side of him.

When the old war for Independence had fairly begun, in 1775, the Continental Congress followed the example of the Colonial governments. Between July, 1775, and the close of 1777, they had issued bills to the amount of \$20,000,000. There the emission ceased. Not a dollar had been redeemed. At first the bills were at par with specie; but when millions after millions of new bills were emitted and not one was redeemed, the people lost confidence in them, and their depreciation was very rapid. 1780 forty paper dollars were worth only one dollar in gold or silver, and at the close of 1781, they were worthless.—B. J. Lossing.

The Atlantic Cable.

The way the cable talks is thus described by a writer: An operator sits at a table in a room darkened with curtains. On his left hand stands a little instrument, named the reflecting galvanometer, the invention of Sir William Thompson, without which Atlantic telegraphy would be a slow process, but exceeding two or three words per minute, instead of eighteen or twenty, the present rate. This delicate instrument consists of a tiny magnet and a small mirror swinging on a silk thread, the two together weighing but a few grains. The electric current, passing along the wire from Valencia, deflects the magnet to and fro. The mirror reflects a spot of light on to a scale in a box placed at the operator's right hand, whereby its oscillation, the spot of light indicates the slight movement of the magnet, which is too slight to be directly seen. The little swinging magnet follows every change in the received current; and every change, great or small, produces a corresponding oscillation of the spot of light on the scale. A code of signals is so arranged by which the movement of the spot of light is made to indicate the letters of the alphabet. When receiving a message from Valencia the operator watches the movement of the light spot, which keep dancing about over the scale on his right. To his practiced eye each movement of the spot of light represents a letter of the alphabet, and its seemingly fantastic motions are spelling out the intelligence which the pulsings of the electric current are transmitting between the two hemispheres. It is truly marvelous to note how rapidly the experienced operator distinguishes the irregular oscillations of the little speck of light into the letters and words which they represent.

Compulsory Education.—Doctor Gottschick, of Berlin, says: "By compulsory education we commonly understand legal provisions that all children shall be compelled to go to school and receive instruction. This differs from compulsory attendance, which means that parents are obliged to send their children to a certain school, a custom which prevailed many years ago in some villages of Prussia. Compulsory education involves both the duty imposed upon parents by law to see that their children receive instruction, and the prerogative of every child to be educated, so that the State, in compelling parents to have their children educated, only acts as the protector and guardian of the most sacred in-born rights of children. It is thus not only the duty of the Government to care for the education of children, but also a right. Government must protect the well-being of society, which is endangered by ignorance and vice. As the Government makes laws for the prevention of crime, it is both its duty and right to educate the future members of the social community, that they may advance its well-being, not destroy it. When obstinate or avaricious parents refuse to educate their children, Government must step in and take their place, and see that the duty is discharged."

USE OF WORLDLY GIFTS.—Some have gifts without them, rather than within them—gifts, for instance, of worldly position, estate, and substance. These ought to be well used, and considering that in these times we have a starving world to deal with, and that one of the great impediments to the spread of the Gospel is with some of us the lack of means for the maintenance of those who should preach the Word, it does seem a strange thing professors should lay by God's money and use it as if it were their own. When for our orphans, our students, our colporteurs, and our missionaries, we need funds, how can men love the Lord with all their heart and yet keep their thousands cackling at their bankers, or their tens resting in purses? They have not learned to provide for themselves bags that wax not old. They do not understand that to keep their money they must give it away, that truly to preserve it in the Master's service is laid up in heaven, where neither moth nor rust can corrupt.—Spurgeon.

The growth and importance of our Sunday-school literature may be seen from the following statement of the publications demanded for the month of February: Sunday-School Advocates, (each issue) 121,500 Sunday-School Journal 97,000; Missionary Advocate, 38,000; Picture Lesson Paper, 30,000; Good News, 77,000; Sunday-School Gleesmate 40,000; Lesson Leaf, 301,000. An edition of forty thousand copies of the Berean Question Book has been sold, a second edition of twenty thousand is nearly gone, and a third edition of the same number will probably be needed.

General Intelligence.

Alex. H. Stephens is seriously ill at Washington.

Andrew C. Stewart, a well-known farmer, living ten miles east of Memphis, Tenn., was killed last week by his horse rearing up and falling back on him.

The office of the *Holston Methodist*, with all its contents, was burned on the 12th of February. The mailing books are burned and the editor desires that subscribers should report their names through the post-office.

Newport, R. I., has a man who has carried on his shoulder an anchor weighing 550 pounds. He took it about 1,200 feet. He once set up a hoghead of molasses on end all alone. Now, being 57 years old, he can shoulder a barrel of flour with ease.

The Italian section of the Vienna Exhibition contained a table-top composed of portions of human muscles, fat, sinews, and glands; all petrified into a single block by Mazzini's process, and polished until its surface resembled marble.

The affairs of the California University are to be investigated. It is charged that the liberal appropriations have been misused, and there is some dissatisfaction because the institution has been changed from an agricultural college to one of a more varied, and high character.

The United States Senate adopted on the 20th of February the instructions offered by Mr. Merriman, of North Carolina to the finance committee increasing the volume of the currency \$46,000,000 or to provide that its limit shall be \$400,000,000.

The official report of the college of Physicians having in charge the autopsy of the Siamese twins reveals the fact that the band of connection between the two bodies was four inches in circumference and that the severing of this connection would have caused the instant death of Chang and Eng.

The following comparative table of state debts is made up from recent reports of governors:

	Jan. 1, 1870.	Jan. 1, 1874.
Massachusetts.....	\$20,523,500	\$26,477,304
Maine.....	5,100,000	7,138,400
New Jersey.....	3,000,000	2,380,000
New York.....	24,626,033	31,191,375
Maryland.....	12,292,228	16,919,714
Alabama.....	5,270,000	21,456,000
Ohio.....	10,616,581	6,211,025
Louisiana.....	7,000,000	24,325,325
Minnesota.....	320,000	420,000

How rapidly the organization of the farmers is proceeding may be learned from the January circular of the National Grange. Since the middle of December there was an increase of 1,566 Granges, and the whole number is now over 11,000. The largest increase took place in the former slave States. The national membership of the Granges now numbers 780,000.

A sudden and strange death occurred at the colored Methodist church, last Sunday. While she was assisting at service, the wife of the well known drayman, Henry Ratcliff, fell dead in her seat, suddenly and without warning. She passed off to her God as she was singing praises to his goodness and greatness without a murmur, another evidence that "in the midst of life we are in death."

Grenada, Mississippi, Sentinel Feb. 14.
Returns from twenty-five different towns in Ohio in which the women have besieged the liquor-sellers with prayers, hymns and exhortations show to last Thursday evening, 100 liquor-saloons have thus far been induced to close up, and twenty-two liquor-selling drug stores have abandoned the traffic. Seventy-five saloons and four drug stores in those towns still remain to be conquered, and the "praying women" show no signs of discouragement.

The Richmond *Enquirer* says that hundreds of well-to-do families in England are preparing to emigrate to Virginia in the spring, thinking it better to purchase lands in the old Dominion than to lease them in England at an annual rental of \$25 per acre. A number of English families have already bought \$50,000 worth of lands in Amelia county, and are highly pleased with them. Many of the better class of English farmers have also made arrangements to remove to Minnesota, having already secured lands there.

Those who earn their livelihood by smoking glasses will be interested in knowing when trade will be good this year. In 1874 there will be two eclipses of the sun, neither visible in the United States; and two eclipses of the moon, the first not visible here and the last a total eclipse of four hours duration, on the night of October 24 and 25. But the strangest phenomenon will be the transit of Venus over the sun's disk, December 8, which will be visible only in parts of Asia, Africa, Australia and the Sandwich Islands. The last occurrence of this phenomenon was in 1799.

The average cost of the Baptist Churches in the United States is estimated at \$3,343; Methodist, \$3,247; Presbyterian, \$7,648; Trinitarian Congregational, \$8,234; Episcopal, \$18,059; Roman Catholic, \$16,023;

Unitarian, \$20,266; Dutch Reformed, or Reformed, \$2,138; Jewish, \$5,416.

The Southern Historical Society is gathering the records of the late civil war, in order that the material may be obtained for a southern history of the struggle.

The attempt to remove the capital from Atlanta, to Milledgeville, Ga., has failed, the vote being almost two-thirds majority on the wrong side for the agitators of removal.

Glue applied directly to a fresh wound, and bandaged with a dry or paper saturated with the same, is said to be a sure relief, as it allows the wound to heal by first intention. The covering formed by the hardened glue will prove a guard against further injury to the wound while healing.

Charcoal is highly useful in diarrhoea, dysentery, typhoid fever, and in some cases of indigestion, or dyspepsia. It should be finely powdered when taken internally. As a poultice it is good in foul, bad-smelling sores. Its virtues are due to its absorbent action and its power to prevent or arrest putrefaction or mortification.

Dr. Beke, an English traveler, reports he has discovered the true Mt. Sinai. He is situated on the rocky journey northeast of the village of Akaba, at an altitude of 5,000 feet above the level of the sea. Dr. Beke says that he found the remains of animals that have been sacrificed. He also discovered the same inscriptions which he reports.

The receipts of opium at the port of New Orleans, up to the first of January, were one million and one hundred and twenty-three thousand more than were received at the same date last year, and the largest receipts since the war. The value of this opium will exceed eighty millions of dollars. The cotton presses are crammed to repletion and overflow on the sidewalks. One house occupies two presses are crammed to repletion, and overflow on the sidewalks. One house occupies two presses are crammed to repletion, and overflow on the sidewalks.

In the range of mountains in Western North Carolina, there is a "Work Range," a mountainous phenomenon exists. It is a breathing cave. In the summer months a current of air comes from it so strong that a person can't walk up it, while in the winter the current is so great. The cool air from the mountain in the summer is felt for miles, in a direct line from the mouth of the cave. It is a most unpleasant odor, it is caused upon the conventional assumption of animals sucked in and killed by the violence. The loss of stock and stock is accounted for in this way. They run too near the mouth of the cave and the current kills them. As time wears on, the slope from inhalation to exhalation, the air is filled with, persons, and animals; not unobscurely, the dead whole carcasses are seen lying on the place. The truth has been known to change suddenly; it is caused during exhalation from the school to unpleasantly hot, withering vegetation within reach, and suffocated by a terrible roaring, gurgling sound as a pot boiling. It is unexplained by scientific men who have examined it, though no explanation is taken. It is feared by the people there at some time. Such things have occurred in places in this State. (Richmond, Feb. 14, 1874.)

The following facts and figures are taken from official documents, and present a most impressive temperance sermon:
The total amount of money spent in the United States for intoxicating liquors during the year 1870, was 1,487,000,000. In Louisiana the amount was \$48,021,700.
The quantity of distilled spirits consumed and brewed liquors drunk was sufficient to fill a canal 4 feet deep, 14 feet wide, and 80 miles long; and if all the drinkers could be placed in a procession five abreast, they would kill by the intemperate use of intoxicating liquors were there also, we would see a suicide at every five miles, and 560 funerals per day. If all the places where intoxicating liquors are sold were placed in a line, in direct line, they would make a street 100 miles long.

There were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and school teaching, and from the effects of intoxicating liquors 100,000 are annually sent to prison, 150,000 to drunkards' graves, and 200,000 children are reduced to want. The total number of persons engaged in the business is 600,000, of whom 56,653 are employed in making and selling annually 5,000,000 gallons of beer.
It is estimated that the cost of the United States for intoxicating liquors, 1870, was 1,487,000,000; the same for 1871, 1,487,000,000; for 1872, 1,487,000,000; for 1873, 1,487,000,000; for 1874, 1,487,000,000.

...the water bed.

—The Massachusetts legislature has repealed its vote of censure on Senator Sumner for his famous battle-flag resolution in Congress.

CORRESPONDING EDITORS:
Rev. ISAAC S. LEAVITT, A. M.,
New Orleans.
Rev. W. R. FAYLE,
Houston, Texas.
Rev. GEO. W. HONEY,
Austin, Texas.

Southwestern Advocate.

Rev. J. C. Hartzell, B. D., and Rev. A. C. McDonald, A. M., Editors.

VOLUME IX.

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NUMBER 7.

Poetry.

[For the Southwestern.]

Content.

A cloud is rising over there,
Where western hills so softly shade
The far beyond; the murky air
Grows gray and dense in yonder glade.
Soon rain may fall, but I will wait
My face toward the eastern sky
Where morning suns are shining yet,
Above the clouds which lower lie.

It may be that the storm will pass,
So clouds need not be reflected here
Across my face, too soft and pale
To gather presence from the sky.
The thunder mutters; yes, I fear
The storm will come, but yonder where
The ether abides, I can hear
The song of birds all the air.

And while they sing, I'll sing as well;
No need to borrow discords here
From stormy skies, when earth is still
From clouds of sorrow here.
The rain falls fast; I now look within
A cheerful heart, and find some prize
When quiet grace is near akin
To rainy days—ah! here it lies!

No day so dark but light will yet
Find opening rifts to struggle through
And waiting birds will soon forget
The thunder's peal, so hoarse, must you!

FAYLE.

Edmund Burke.

W. E. BARNES.

The latter half of the eighteenth century was a most important one in the history of Great Britain. The failure of the South Sea scheme—an association for discovering gold mines, trading with the countries along the Pacific, for making flying machines and bleaching hair—had wasted the treasury and impoverished the banks. The protracted war of the Austrian Succession had greatly augmented the national debt, while Charles Edward, the young pretender, assisted by Louis XV. of France, had in the absence of George II. attempted to recover the throne of his ancestors. The war in America between France and England had terminated unsatisfactorily, and the Colonies were beginning to show signs of discontent. The resignation of Mr. Pitt from the high ministerial position he had occupied, the expulsion of John Wilkes from the House, tended greatly to create factions and discontent among the people. Riots were of frequent occurrence; and chapels of foreign embassadors were pulled down; Newgate was burned, and even the church of St. Andrew's was not spared. It was an important era in the history of the church. Whitfield, with his zeal and eloquence; Wesley, by his earnest and persistent piety; and John Newton, the reclaimed libertine, had awakened an interest in religion unprecedented. It was the Augustan age in literature—it was the day of Gibbon and Hume, Gray and Burns, Goldsmith and Johnson.

Prominent among those who were to bring order out of confusion and to restore the ancient power and prestige of the government stands Edmund Burke, peerless as a statesman, eloquent as an advocate, sublime as an author. Born in the city of Dublin, Ireland, in 1730, the earlier years of his life were passed quietly near that city. Owing to a consumptive tendency, he rarely engaged in the sports of the field so fascinating to youth; his recreation was found in the perusal of Shakespeare, Milton and Young—whole pages of which he could readily repeat from memory. Entering the University of Dublin at the age of fourteen, he was distinguished alike for his extensive reading, soundness of judgment and originality of thought. His powers appeared not so much in brilliancy as in facility of comprehension. After receiving his degree, he removed to London and was admitted to the Middle Temple in 1750. As a lawyer, his success was by no means satisfactory. After receiving several minor appointments under "single-speech" Hamilton, he was appointed the private secretary of Lord Rockingham; he thus obtained an easy means of support, which enabled him to devote his leisure hours to writing, his ever favorite employment. At the age of thirty-five, through the influence of Lord Rockingham, he took his seat in the House of Commons, the youngest, though by far the ablest man of that able body. Without the assistance of ancestry, or time or rank, he rose rapidly in the estimation of the House and soon was the acknowledged leader, as well as the general favorite of the people, not only of his own country, but of the American colonies whose interests he ever actively advocated.

One of his earlier speeches in favor of the repeal of the tea act was regarded by Burke as an effort of unusual brilliancy and power. It is said that the measure of applause was only restrained from bursting out by one of the House. It was on this occasion, after the delivery of a particularly powerful passage, that Lord Rockingham, an old and respected member of the House, was seen to exclaim: "Good God! what a man! what a power!"

For a number of years, the city is a fine one, as I should judge about the middle of the century. It is nestled between the hills, and the streets are narrow, and run in every conceivable direction. There is nothing of the

monotonous octagonal about them; some even form a canoe, others are zigzag—none on the level. A curious way they have of building the houses here. The floors follow the slope of the hills, utterly disdaining levels; and producing to unaccustomed eyes, a singular, though not unpleasant effect. This is the case in the Hotel where I was quartered; and is particularly observable in the Cathedral. Unlike Orizaba, which cannot boast of more than a dozen such, many of the residences have two stories, and are consequently more imposing. The people would seem to be not quite so much afraid of earthquakes. Here are the Government buildings of the State of Vera Cruz, the view from which is magnificent.

On the completion of the Rail Road from Vera Cruz, which now lacks some 20 leagues, Jalapa cannot fail of becoming a favorite place of resort. In religious matters the spirit of the people is said to be liberal and tolerant. I was assured by the government secretary that he need fear, no such outrages as we have experienced in Orizaba. We shall see: as the Mission now established there, shall advance in weight and influence. I shall be agreeably undeceived, if it be allowed to pursue the even tenor of its way, in peace and quietness. No where will Rome relapse her grip if she can help it.

A TOWN OF BAD REPUTE.

On the way to Jalapa we passed through a forlorn looking village, where we tried in vain to obtain something to eat, for we were very hungry. I succeeded, at last, in procuring a piece of goat-milk cheese, covered, on the underside, with dead flies, but no bread! We were admonished that he should be perfectly safe in shooting any man we met in the streets of this town, for the simple reason that we might be perfectly well assured that he deserved it! Close by are certain extensive Lava Beds, the hiding place of gangs of the low class, who amuse themselves, from time to time, according to the fashion of these pious Latin countries, by plundering the diligences. We felt safe to day, however, thanks to our numerous escort.

Finding that at Vera Cruz the yellow fever is alarmingly on the increase, I concluded that, although greatly more distressing to the flesh, it would be the part of prudence to return by the route over which I came, I accordingly took stage, at 11 p. m., and at 3 p. m., the following day, arrived at San Marcos, and there for the night procured a hotel.

A town as notable for ugliness, as Jalapa is said to be for beauty. The population is said to be 9,000; but I doubt it. From the Rail Road, however, I counted ten Churches. It has the reputation of being bigotedly fanatical—the above of black-legs, cut-throats, and assassins. It certainly presents an appearance of intense discomfort, loneliness, and dilapidation. Not a factory of any kind observable. The streets, sidewalks and squares, disdained pavement, and the squares shabby, or any other kind of ornament worth mentioning.

PROSPECT FOR THE FUTURE.

I called on certain gentlemen said to be liberal, for the purpose of conference in regard to the establishment of services. The first declared the attempt perilous in the extreme, even to the endangerment of life. We have made many enemies through being known as "liberal"; and the City was meditating an open air Religious procession, in August, to show its defiance of the Government prohibition.

At a rather late hour, I obtained an interview with a prominent Citizen of the place, on whom I had been recommended to call. "On no account attempt it," he said, "this place is intensely fanatical, and they will kill you, or inflict some serious bodily injury."

"I am not a Protestant," he continued, "I am nothing, but I am not for the views of the clergy, I would have made profession—but—and this confession may seem stranger to you, at my time of life—(he may be probably 70 years of age). I have no religion. True, I believe in God, most emphatically; my reason convinces me of that; and therefore I suppose I may be called a Rationalist; but beyond that, I know nothing. I presume, however, I shall be a Catholic; not because I dislike Protestants—I wish them well, and desire them all liberty—but suppose I shall be a Catholic, because that was the religion of my fathers!"

Here we were interrupted—purposely I thought—and our interview terminated. I knew my steps were watched, for my new-made acquaintance said he had been informed there was a Protestant clergyman in town; and I therefore hastened to my Hotel, unwilling to trust myself in the street at that late hour, alone and unprotected, save by the All-Seeing One, who has heretofore watched me, and defended me.

But you can imagine my reflection.

He was a venerable man, the head of a family, prominent for wealth and social position, tottering upon the verge of the grave, who, by his own confession, had been kept all his life a Deist, through the vices of the clergy! This man believed not on Christ, whose religion he saw caricatured around him; nor in any distinctive doctrine of Christianity; and yet he could live in safety, in this country, whilst I, a firm believer in Christ, as the sinners only hope, and in all the essential doctrine of Christianity, because of the desire to propagate this very belief amongst these ignorant masses, am liable to be murdered!

Texas Correspondence.

REV. W. BRUSH D. D.

After an absence of some two weeks, on an official tour, during which I visited St. Louis, Covington, Cincinnati and Chicago, I am again at home in Texas. I have witnessed revival manifestations at each of these places, and had abundance of opportunity to notice the characteristics of the wonderful spirit of revival that is now spreading all over this State.

Probably the most interesting events of my tour was meeting with the Lexington Conference which is composed wholly of colored preaching. It was a matter of peculiar surprise, to see the recognition with which this conference was met, by the white churches of Cincinnati, where the session was held. The pulpits of some of these were filled by the members of the Conference, greatly to the edification and profit of the large audiences that assembled to hear them.

I thought surely a new era was dawning, showing a wonderful revolution of public sentiments. Such courtesy would be regarded as gross impertinence and impropriety in some of the small towns of the south, but an elite and cultured audience in Cincinnati, instead of having their sense of propriety and good taste offended, were highly delighted by the eloquence and native power of the colored speaker. Tell me was any day of Christianity or philanthropy violated by these novel proceedings, almost unprecedented? Surely the world is moving toward a higher place of Christian civilization.

Most of the Methodist churches in the cities named, are sharing largely in the revival influences.

Bro. Hamman seems to be the central figure in directing the revival movements in St. Louis. His great success is not in his eloquence as a speaker, but in his consummate generalship in the marshalling of his forces. The very first condition upon which he accepts an invitation to labor in any community, involves within itself the pre-requisites, the very elements of a revival, for he insists on a union of effort and special meetings preparatory to his coming. Thousands have become greatly interested on the subject of a personal salvation. The permanence of the work will depend upon the fidelity of the churches in nourishing and protecting the fruits of these services. Here is the culmination of grave responsibilities and the equal must determine whether the churches will be equal to the emergency in developing and crystallizing these grand results.

For some time I have been here in Denison, where Brother and Sister Jemison have for several weeks been holding protracted services. The fruit of their labors so far, is some sixty additions to the church, while the altar is crowded nightly, and scores testify a desire for the prayers of Christians.

The house is filled to overflowing, hundreds being obliged to go away, the church not being large enough to accommodate all; while many eager for the truth crowd around the doors and open windows.

This society was organized but a year ago, and remembering this, the wonderful hold Methodism is making here gives promise of a future more glowing, than we could have hoped to have initiated in the Lone Star State. May the prayers of the churches for Denison be, that she be clothed with the full armor of God, so that as she is the northern gate to this great State commercially, so also she may be the centre from which will radiate a spirit of true religion, and which will roll a wave of Methodist Episcopal grandeur, that will spread in all its moral grandeur over the entire Empire State.

March 10th 1874.

The Publishers' Circular shows that the grand total of new books, new editions, and American importations, amounts, with us, to the immense aggregate of 4,991. Of theology alone the number is 770. Novels, tales, and works of fiction take the lead; of these the number is 881. Of works of science and art illustrated, we have had 388; treatises on law are put down at 142; poetry and the drama, including sixteen works imported from America, give them 426 publications.

Charles Sumner.

U. S. Senator Charles Sumner died at Washington on the 16th inst. The following constitute a few of the main incidents in the Mr Sumner's eventful career. He was born at Boston on Jan. 11, 1811. At an early age he developed a tendency toward intellectual pursuits, and was educated at the Boston Latin school at Harvard college, from the latter institution with high honors in 1830, when he was but 19 years of age. He became attached to Mr. Justice Storey, then a member of the supreme court of the United States, who notwithstanding the disparity in their ages, became a devoted friend of the young man, in whom he saw prospects of future greatness.

In 1850 a combination of Free-soilers and Democrats returned him to Congress as the successor of Danl. Webster, and in that body he soon made his mark as a man of more than ordinary mental caliber, and at once assumed a leadership in the Abolition party of the Union. He opposed, with all his wonderful strength, the Fugitive Slave Bill of 1854, and in 1856, after a protracted fight against the repeal of the Missouri compromise, which confined slavery to the region south of Mason and Dixon's line, he made the speech of his life, occupying two days in its delivery, on "The crime against Kansas." In this he severely denounced the action of some of the southern members of congress in connection with the pro-slavery attempt to introduce the "peculiar institution" into Kansas; reviewing the history of slavery in an exhaustive manner; showing how the system, first tolerated on American soil, then protected, would soon become the all-powerful institution of the land unless checked, and bring the country to ruin and degradation.

Two days later, while sitting at his desk in the senate chamber, after the adjournment of that body, he was approached from behind by Preston S. Brooks, then a member of congress from South Carolina, and most brutally beaten over the head and shoulders with a heavy cane. The act was a most dastardly one, and was construed by the north as a direct assault upon the liberty of speech.

Mr Sumner suffered greatly from the injuries received in this assault, and for three or four years was practically disabled from resuming his public duties. Even to the day of his death he suffered much distress, and it is alleged that the injuries thus inflicted tended to shorten his life.

In an elaborate and eloquent speech, on "The Barbarism of Slavery," in January, 1860, he poured forth all the flood of invective which had been accumulating during his years of confinement. Although not a master of invective, his speech on that occasion is remarkable as being the bitterest recorded in congressional annals. His wrongs were great; they were avenged by such a deluge of wrath as never before had proceeded from human lips. In the presidential campaign of 1860, he took the stump in favor of the election of Abraham Lincoln.

His appeals were always eloquent, and his whole energy was bent toward the overthrow of the slave power. He did not look upon Lincoln as an abolitionist, but he was pledged to resist any further encroachments of slavery upon free soil. When the first defiance to the government was hurled at the incoming administration by the south, Mr Sumner raised in favor of meeting that defiance with the manumission of the slaves. As the notes of preparation for war grew louder, he became more earnest in his appeals, and throughout the long and weary months and years of conflict he urged as the speediest means of bringing the war to a close the emancipation of the slaves. He acted as Confidential Adviser of Mr. Lincoln during the civil war, and was the author of the Freedman's Bureau Bill.

Several times during the last few years his life has been threatened by angina pectoris, an acute pain in the breast, a neuralgia of the heart. For several days previous to his death, the old complaint had threatened a renewal in all its intensity.

Notwithstanding the premonitions of Sunday and Monday Mr Sumner ventured to the Capitol, that he might be present with his colleagues. Mr. Boutwell presented the resolution relative to the residence of the resolutions passed by the Massachusetts Legislature two years ago concerning Mr. Sumner's proposition to strike the names of battles from our flags.

Once during the reading Mr Sumner raised his massive head, merely glancing at the speaker and about the chamber in an indifferent sort of way, but those who conversed with him immediately after the action of Mr. Boutwell noticed a hectic flush on his cheeks and something in his manner indicating that his will was not master of the nerve force.

Before leaving the Senate Chamber Mr. Sumner felt quite well again, and he strode forth, with erect carriage and firm step as of yore.

After dining with some of his friends, he felt a return of the pain.

Mr. Sumner gradually sank, giving but few evidences of consciousness during the night. His pulse was several times so weak as to be scarcely perceptible. At times he dozed for a few moments; then the pain would arouse him, and he would exclaim, "My book—my book! I should not regret this had I finished my book." This idea he repeated over and over again, in slightly varied language during the night.

About ten minutes before his death, as Judge Hoar was sitting at his bedside, he turned towards him and gave him this message for their mutual friend, Ralph Waldo Emerson, at Concord. Said he, "Tell Emerson how much I love and revere him." The Judge replied, "Emerson said of you that he never knew so whole a soul."

Mr. Hooper and Judge Hoar soon afterwards left the room, thinking that Mr. Sumner was sleeping, but that he was almost immediately seized with a violent spasm, succeeded by vomiting. When Judge Hoar returned he found them bathing his face. The Judge took his hand. He made one or two movements of his mouth as if to speak, but the spirit had departed.

The anxiety of the colored people of the District of Columbia, to whom Mr. Sumner had become endeared by his lifelong advocacy of their cause, knew no bounds when it was published that his illness would undoubtedly prove fatal. From early morning until after dark groups of colored men and women gathered about his residence to hear how he was and whether the story of his death was true. Throughout the District there are to-night many thousands of sorrowful hearts among the lowly colored occupants of tenement and cabin. On M Street, near Massachusetts avenue, stands one of the finest school buildings in the city of Washington, named in honor of Senator Sumner and devoted exclusively to the use of the colored children. Other monuments to his memory will be erected, but none more enduring than his fame among the enfranchised colored citizens.

General Intelligence.

—A cousin of President James Madison 84 years of age, is in the Nashville, Tenn., poor house.

—The Iowa House of Representatives on Saturday last, by a vote of 56 to 38, decided to submit the question of women suffrage to a popular vote, at the next general election.

—The Western says that an attempt was made, a few days since, to assassinate President E. H. Fairchild, of Berea College, Ky. Three shots were fired; but, fortunately, none took effect.

—A few days ago, says Zion's Herald, a gentleman of Boston who will not suffer his name to be published, presented Boston University with a property valued at \$100,000. It is not immediately productive, but is rapidly increasing in value.

—The bill for the appointment of five persons to investigate the alcoholic and fermented liquor traffic and manufacture has passed the United States Senate, with a proviso that all the commissioners shall not be advocates of prohibitory legislation or total abstinence.

—During a ministry of seventeen years, Mr. Spurgeon has erected thirty-six chapels in London, and has supplied these with ministers trained in a college which he is the founder. He has in this seventeen years taken 13,000 members into his church. Some may write him down as a failure.

—There are 221,000 school-teachers in this country, and 14,500,000 children of school age who come, or ought to come under tuition. Supposing all children went to school, this would give one teacher to a fraction less than every 66 scholars. To support our schools we spend \$85,000,000 annually, or about \$6.50 for each child.

—The Scientific American has an engraving of the proposed centennial tower. It is to be one thousand feet high. To show its comparative size there are introduced in the background the Spire of Cologne, the Pyramids, St. Peter's Dome, St. Paul's, the Capitol of Washington, Trinity Church, Bunker Hill Monument and one or two other buildings. The spire of the Cologne cathedral, the highest existing structure, is five hundred and one feet high.

—The census in Japan shows a population amounting to 33,000,000. A vast mission field is opening in that empire. If Japan, with the other changes they are so rapidly making, should accept the gospel, they will be the leading agents in the conversion of Asia. The Gospel, which began its mission in Palestine, whose shores are washed by the Mediterranean, may again be established in that land by missionaries who, entering that vast continent by the way of the West, may extend the knowledge of the Savior among the millions who throng its empire.

TERMS OF PUBLICATION.

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One-half col.....	45 00	87 00	131 00	175 00
One column.....	65 00	125 00	187 00	250 00

No advertisement taken for less than three months. All payments Quarterly in Advance.

—This is Centenary year with the Church of the United Brethren in Christ. It is proposed to raise \$500,000 for missions, Church erection, and the Union Bible Seminary.

—A resolution has passed the upper house of our State Legislature instructing the Mississippi members of Congress to urge an appropriation of \$50,000, for the opening of the Tombigbee river from Columbus to Fulton, and that engineers be employed to determine the most practicable route for a canal connecting through Big Bear creek to the Tennessee and Tombigbee Rivers. This is an important movement, and looks like business sure enough.—Water Valley Courier.

—An extensive revival is in progress at Knoxville, Tenn. The Daily Chronicle of that city says:

"On Sabbath morning the Opera House was crowded to its utmost capacity. It was simply crammed. On Sabbath night long the hour for preaching arrived, the building was again crowded, floor and gallery, until there was not standing room left, while a large number were yet standing at the door, seeking admission, and crowds were still on the way thither. It soon became evident that another congregation could be easily brought together, and so Rev. James Park invited all who could not find admittance at the Opera House, to follow him to the first Presbyterian Church.

At the Opera House fifty or sixty persons went forward, and forty others arose for prayers, and nineteen at the church."

The Washington despatches of the Associated Press state that Captain Eads of St. Louis has been before the House Committee on river and Harbor Improvements, and submitted his proposition to open one of the mouths of the Mississippi river, and keep it so that vessels drawing twenty-five feet of water can always go in and out freely. His proposition is, briefly, to construct jetties or breakwaters, so as to confine the channel and increase the current of the waters as it enters the Gulf, till a channel 25 feet deep and 600 feet wide is produced, which shall cost the Government only in proportion to the success attending the project, and in any event not half as much as the St. Philip Canal, for which an appropriation of one million of dollars has been asked, and which will require from ten to twelve millions to complete.

—The telegraph brings us the following news:

—CITY OF MEXICO, March 10, via Havana, March 17.—A fearful outrage was perpetrated by a mob at Alahuilo, in the State of Jalisco, last Sunday. In the morning a priest delivered an incendiary sermon, and in the course of which he advocated the extermination of Protestants. This so excited his hearers, that a mob gathered in the evening and proceeded to the residence of John Stephens, a congregational minister, sent out by the Boston Board of Foreign Missions, with a view of "living the priests." They broke into his house and, seizing the clergyman, slashed his head to a jelly and chopped his body into pieces. They afterwards sacked the house and carried off everything of value. After much delay the riot was suppressed by the local authorities. The Government has sent a detachment of troops to the place. A rigid investigation has been set on foot, and orders have been issued for the arrest of all parties in Alahuilo and the neighboring town, Teshira.

—AFRICA.—THE PRESIDENT'S MESSAGE. President Roberts, whose message has just come to hand, takes occasion in it to refer to the duty of the Republic of Liberia to promote the religious interests of the natives: "These people are absolutely to be drawn within the social and political arena of our country—in a word, they are to be properly educated and trained for usefulness, as efficient co-workers in the construction of the political fabric now being erected on these shores."

Referring to a list of worthy laborers of former times he goes on to say: "And yet to all human appearance comparatively little has been accomplished. Why, and for what reason? is a question not easily answered. We may hope, I think, that the dawn of better days is now near at hand. A few days ago an interesting letter from a converted chieftain in Grand Bassa, Prince New Jos West, in which, after speaking of some troubles he was having, which threatened to involve a war, he remarks: 'I can say with a clear heart that God, in my behalf, has changed my mind, and that, from engaging in war—and all my desire now is to serve God, and to teach my people to do so to the best of my knowledge. I am perfectly satisfied, and well do I know, that God has changed my heart, and I am now, to the best of my ability, preaching Christ to my people.'"

The Presidential message refers to other facts of encouragement to himself, and which he has mentioned in his message, greatly to the credit of his character as a Christian ruler.

sent to the change, but some fear she has undertaken too much. And that even if she could entertain the hundreds composing that body, she had better spend the thousands of dollars required in pushing her church work within her own borders. If a change is made Philadelphia will probably be the place.

The Newspaper Difficulty.

The leading newspapers of our city have determined that they can not pay their printers sixty-five cents a thousand ems, for composition any longer. It is stated that the *Times* is now in the hands of its paper merchant, that the *Picayune* was lately sold for one-fifth its value, and that the *Republican* has only lived by its income from state patronage. The price fixed upon is fifty cents a thousand ems. The printers refuse to come down and as a result neither the *Times* nor *Picayune* are being issued, and the *Republican* gives a folio filled almost entirely with advertisements. The *Age* has a full force of hands. We have not heard from the other papers. The *Southwestern* is out on time. We sympathize with the newspapers in this matter, because they must either have less to pay for composition or sink. Chicago and New York pay fifty cents a thousand.

LATER.—Just as we go to press it is announced that the difficulty has been adjusted, the newspapers agreeing to pay sixty cents a thousand ems.

The Church Extension Tract.

Dr. Kynett, corresponding secretary of our Board of Church Extension, has just sent to all the preachers of the Church a little tract on the subject of Church Extension. Four questions are asked and answered. They are just the questions that every minister wants to ask himself, and after answering them to his own satisfaction, he has just the facts before him to present to the people. The questions are 1. What is it? 2. Who does it? 3. How is it done? 4. What has been done? Brethren read this tract carefully, and read it to your people. Then take your conference minutes and read to them how much this noble society has done for your conference, in helping our people build churches. Every preacher and member in the Methodist Church is a member of this Board of Church Extension. It is your society brother, it is your sister. If you need help it will give it to you. If you do not, and others do, it will take your donations, and see they are properly used.

New Orleans Methodist Book Store.

The Southwestern Methodist Publishing Company has made arrangements with our Book Agents at New York to open at once in this city a Methodist Book Store, where all the publications of our church can be had at the regular prices. Rev. I. S. Leavitt, at the request of the company has taken charge of this important work. For the present the books will be kept in a room in the University building corner of Camp and Race streets, where all our preachers and people can get hymn books, disciplines, etc. Special rates will be given to our preachers, the same as at New York and Cincinnati. Write to Rev. I. S. Leavitt corner of Camp and Race streets, for whatever books you want, sending the money.

Bishop Ames, at the Baltimore Conference, says a correspondent in the *Methodist Home Journal*, gave that body at its late session, ample time for a full discussion of all topics of interest brought before it, and several times participated in the discussion himself. He stated that this course coincided more with the idea of a "conference." The Bishop referred to the hasty manner so often followed in conferences as to be deprecated, and explained that the cause of its being so frequent was that the number of Bishops has been so small that they were crowded and overworked. He congratulated the church on the increased number and excellent character of her present Board of Bishops. We hope this "new departure" on the part of Bishop Ames may be the rule with all our Bishops hereafter.

Mr. Harwood, a well known meeting in St. Louis, was held a few evenings ago in DeBake's opera house. The great revival in that city under his leadership, has been brought to a close. The gathering was a very large one, and the services were of a high order. The Rev. Mr. Harwood, a well known minister, and a well known evangelist, presided over the services. The services were of a high order, and the gathering was a very large one.

sinners to Christ. Large accessions have been made to several churches as the result of the revival.

England, Scotland, and Ireland, have not returned a single Roman Catholic to parliament. Ireland sends twelve Protestants—half her representatives. The conservative party is anti-catholic, and the entry of Mr. Disraeli to the primership guarantees that ultramontanism will make no farther progress.

With this number of the *Southwestern*, we begin the publication of the New Orleans Market Reports. They will be carefully revised before each issue, and can be relied upon as correct. We hope very soon to print the reports much fuller than at present and make this an important feature in our paper.

We are glad to state that many of the brethren in Texas, Louisiana and Mississippi are doing all they can for the *Southwestern*, our list is steadily increasing despite the hard times, and scarcity of money. If every preacher in the South West will do his duty, we will have a circulation of 5000 in ninety days. Take the paper into the pulpit, show it to the people, and urge upon them the necessity of having a religious paper in their homes. Send names and money to J. C. Hartzell, Lock Box "B" New Orleans, La.

Personal.

—Prof. Agassiz son of the renowned naturalist was in the city on the 16th inst.

—Mr. R. T. Stevenson of Louisville Ky., arrived in the city last week and will assist Prof. Leavitt in the University.

—Prof. C. W. Jerome, late of Shelbyville Tenn., has been elected Professor of Languages and Literature in the Southern Illinois Normal University.

—Many thanks to Brother W. O. Shelly, New Hope, Texas, who sends us seven new subscribers for the *Southwestern*, and with the names, the cash.

—Rev. A. Meharry, presiding elder of the Springfield district, Cincinnati Conference, has been visiting in Florida and spending a few weeks in rest.

—Rev. R. K. Diosis, in a private note states that he is just getting about after a severe illness, with gastric fever. He was very low and had to be fed and cared for as an infant. We rejoice in his recovery. It will be remembered that at our conference Rev. Diosis was transferred to the New York East Conference, in which he expects to take work soon. We bespeak for him a cordial reception in that body.

—Dr. Curry, of the N. Y. Advocate, is now in the South. On his way he visited Nashville and Atlanta, and interviewed Dr. Sumners and Dr. Fuller. The latter says: "The doctor evidently feels at home in the Empire State of the South. This was the field of his early ministry, he having joined the Georgia Conference, without a 'South' to it, in January, 1841. He is well remembered and greatly beloved by numbers of the older members of the Church. The doctor facetiously remarked the other day that he was more popular here than among the Yankees. We suggest that he come back."

—Rev. O. Gibson, of San Francisco Cal., writes that it was his privilege to move, and a full meeting heartily and unanimously adopted the following resolution: Resolved, That this preachers meeting do earnestly request Sister Van Cott to spend from two to four weeks, or more, in San Francisco in a Union Revival Service of all the Methodist churches in the city at her earliest convenience.

He adds that he has been thinking much about Sister Van Cott taking orders in the Church so that she could baptize the converts God gives her. He says the Powell St. Church would no doubt recommend her and he thinks the California Conference would almost unanimously elect her.

Our Own Church.

We will take it as a great favor if our brethren will send us neighborhood news relating to religious affairs. Write naturally, say briefly and plainly. Manuscripts not returned.

—Rev. Mack Hansen writes us from Genoa, Texas, that he and family are well and pleased in many respects with his new life. In his journey from Austin to San Antonio he had some jangle under his observation. The complete destruction of our church building by the work of the incendiary. The people are somewhat discouraged, and not able to erect another building. The church needs something in this direction, as it cannot expect much growth. From all appearances we will have an

early spring, the fruit-trees in bloom and the farmers busy breaking land for planting.

—From the *Mississippi Pilot* we learn that our people at Canton, have been holding a fair, under the auspices of Rev. J. A. Moore. The money realized will be expended in the completion of the church at Canton.

J. A. Turk presented the Society a chandelier with lamps all complete. The following is a statement of the receipts of the fair.

Mrs. McKinney's table.....\$29.30
Mrs. Douglas' table.....37.70
Sisters of the Church table.....37.05
Mrs. Anderson, toy table.....55.75
Archie Jones, door receipts.....67.30

The net receipts, after disposing of everything, amounted to one hundred and forty dollars.

FREEDMAN'S AID WORK.—The valuable school property of Wiley University, at Marshall, Texas, has been in peril for about a month of three thousand dollars to meet the last payment on the original purchase. The Freedman's Aid Society, through its Secretary, has advanced the money to meet the crisis and save the institution. As the Society is heavily in debt, it appeals earnestly to our preachers to lift a liberal collection for our educational work among the freedmen, and forward it to the treasurer. Who will aid in raising the money advanced to save the Wiley University? Unless the collections are more generally taken, our school work will be greatly embarrassed.

—Prof. W. W. Hooper of the Shaw University, writes: We have one hundred and sixty pupils. We are happy to report the condition of our school good. There is a marked improvement in self-respect, respectful deportment of one toward the other. A weekly prayer meeting is held in the University Chapel for the benefit of the students. For several evenings past, we have been holding religious meetings, and a goodly number of the students are seeking a knowledge of sin forgiven. We have several young men of promise preparing to preach and bring their people to Christ. We suffer greatly for want of room and apparatus. But, in spite of our embarrassments, we have a school that promises great good to this unfortunate people in time to come. This school is endowed by the Aid Society.

Mandeville, La. The first quarterly meeting for Mandeville and Indiana Village was held at Mandeville on last Saturday and Sunday, Rev. J. Gould of this city conducted the services and preached an acceptable sermon Sunday at 3 o'clock. Rev. Gould reports the condition of the circuit as excellent under the pastorate of Rev. F. Reeves. Eleven united with the church on Sunday night, and the brethren determined to continue meetings every night. May the blessing of the Lord be with these brethren.

—Rev. Addison Moore writes us: "I am well and doing as well as could expect, since my return from conference. I have succeeded in getting cash for St. David's church and have paid for it. We are preparing to build a parsonage near St. Peters church, but as my time has nearly expired it will be for my successor. The house will be on church ground and contain four rooms."

Rev. R. V. Overton writes us from Brahear City, La., that he has entered upon his mission work at that point with some success. He has organized a church of 10 members, and 3 probationers, and a Sunday-school numbering 40 since conference. He has just bought a lot worth \$250.

—Rev. A. Meharry of the Cincinnati Conference, who recently visited this city written to the *Western*: "New Orleans University stands on the corner of Camp and Race Streets. The buildings are good, and the situation fine; and the property cost twenty-one thousand dollars. Rev. I. S. Leavitt, A. M., is president, assisted by five professors and teachers. Number of scholars, up to date, 226. The institution is liberally chartered by the Legislature of Louisiana. We also have an orphan-house on the Bayou Teche River, one hundred and fifty miles from the city, and a sugar plantation of seventeen hundred acres of very fine land, with one large building—two-story block, 196 by 40—on the ground; also, twelve planters' houses, etc., near the house. They intend to establish a branch school here under the control of the University."

The Southwestern Advocate was started last July in the interest of the Methodist Episcopal Church, and in the first six months reached a circulation of three thousand, paying all expenses, and doing a grand work for the Church. It is edited by Rev. J. C. Hartzell, and Rev. A. C. McDonald.

Literary Notes.

—The enterprising publishers of *Scraper's Monthly Magazine* have secured for serial publication, the new story by M. Jules Verne, entitled "The Mysterious Island." In his previous works M. Verne has exhibited a wide range of scientific knowledge, an abundance of inventive imagination that has fascinated the world.

—We have received the April number of the *New Orleans Medical and Surgical Journal*, edited by S. M. Davis, M. D., published by James A. Graham, 92 Camp St. Original communications from eminent physicians, upon topics interesting to the people of the South, are to be found in each number of this magazine. It is published bi-monthly, at \$5.00 per annum.

—The April number of the "queen of monthlies"—the *Ladies Repository*—is at hand. The engravings of "Coming Storm," and "Joan of Arc Dedicating her sword to the Virgin," are unusually pleasing and attractive. Dr. Wentworth is improving the editorial department, and never fails to present the readers of the *Repository* with a rich feast from the pens of his contributors.

—The *Golden Hours for the Children* is a very fair magazine. The reading matter comprises travels, biography, sketches, tales, etc. It is published by Hikehook & Walden, Cincinnati, O., at \$2.00 per annum.

—*Scraper's Magazine* for April contains another generous installment of Mr. King's

"Great South." The illustrations as usual are profuse. The new story-writer, George W. Cable, tells a tale of the "Belles Demeiselles Plantation." The number opens with an illustrated poem by Benjamin F. Taylor, and there are verses by A. R. Macdonough, John Fraser, J. G. H. Charlotte F. Bates, and Edward King. Dr. Holland, in *Topics of the Time*, writes about "Jules Verne's New Story." "Taxation of Church Property," and "Social Usages."

St. Nicholas for April opens with an article on Printing, which will appear in the next number of the *Southwestern*. An article, entitled "Life-Saving On Our Coast," by William A. Rideing, gives a useful and highly interesting account, of how poor shipwrecked sailors and passengers are saved when they are thrown upon our coast; for it appears, they are nearly always saved.

The poems are by Celia Thaxter, Margaret Eytting and Mary A. Lathbury. The latter illustrates her poem, which is a curious conceit, showing how old Mother Moon goes about after her little stars who stay up too late.

"Jack-in-the-Pulpit," is unusually good this month; he fairly sparkles with fun, and everybody, old and young, will be sure to have a jolly laugh with "Jack" for April. The Letter Box and other departments are full and interesting as usual.

—The Alumni Journal, of the Illinois Wesleyan University for March has reached our table. The *Journal* is a model of typographical art and is always filled with good, substantial, sensible reading matter. From it we learn that the University is in a prosperous condition and a large number of students in attendance.

Temperance Crusade.

We glean the following facts from our exchanges:—In Ohio, at Ripley, the twenty-six saloons of the city and vicinity have been closed.

—At North Louisburg, the campaign closed March 4th, by the surrender of the last saloon.

—At Moscow, all the saloons of the place are closed.

—Several saloons have been closed in Georgetown.

—At Galena, the last man surrendered March 5th.

—At Cadiz, the last liquor seller has signed the pledge to sell no more.

—At Wilmington, eleven saloons have been closed. Four druggists signed the pledge. Six hundred persons have signed the pledge.

—At Greenfield, the movement began January 12th. Eleven saloons and three drug stores have been closed. Over 2900 have signed the pledge.

—At Oxford, one hundred persons have signed the pledge and one saloon closed.

—At Cedarville, the movement began Feb. 2nd. Three saloons have been closed. Five hundred have signed the pledge.

—At Delaware, the war goes on bravely.

—At Lebanon, all the druggists have signed the pledge, and the saloons are closed.

—At London, 6 saloons and 3 drug stores have been closed, 12500 have signed the pledge.

—At Washington, Wilmington, Jamestown, Reosville, Manchester and several other places in Indiana, every saloon has been closed; while Greenfield, Logan, Morton, Lebanon, New Holland, have but a single one left.

—At Akron, Ohio, 360 women are enrolled and the war has commenced.

—At Edinburg, Indiana, all the churches in town have been combining in union temperance meetings.

—At Madison, the temperance excitement has broken out, and three or four meetings are held daily.

—At Mt. Vernon, Ohio, the success has been very remarkable. There were twenty-eight saloons when the movement began, and people shook their heads and said it was no use; the liquor interest was too strong. But the women went to work, and now less than half a dozen of the 28 dram shops remain.

—At Sidney, the work has been going on over three weeks. There were twenty-six saloons at first, about half of which are now practically closed.

—At Zanesville, the movement is assuming great strength. The women have not started upon the streets at this writing, but five or six hundred of them are ready whenever preliminaries are arranged.

—At Troy, seven dram shops have been closed.

—We are highly gratified to see that the women's crusade is quite apt to being in "a mass meeting in a Methodist Church."

—Archbishop Parcell, of Cincinnati, is in favor of "imposing as heavy a fine, or license, on the vendors of wines and liquors as they can bear, and of inexorably closing, by all the penalties known to the law, the vile bar-rooms where bad liquor is sold."

—At Portsmouth, two hundred and twenty-three ladies have joined the league, and the temperance workers are fully awake. At South Charleston, there is but one saloon left. At Sandusky, two thousand signers of the pledge have been obtained.

—The movement is under full headway in Cincinnati, and the ladies are holding enthusiastic mass meetings in that city.

—Michigan is moving strongly. The war has opened in Williamston, very successfully at Allegan, and promisingly at Adrian. Thirty other towns are moving.

—One dealer in Newburg, O., capitulated March 12.

—At New Philadelphia, O., upon the surrender of one Ernest Schmidt, on yesterday, the bells were rung, and anvils fired, while men cheered and shouted, and the women prayed as the liquor was poured into the street.

—The movement began in Clinton, Ill., March 9. Meetings have been held daily in the M. E. church at three p. m., and a mass meeting in the evening. Hundreds are signing pledges, many tippers among the number.

—One saloon-keeper capitulated at Findlay, Ohio, March 11, making the eighth since the beginning.

—At Loganport, Ind., the ladies in assembly before the county court, defeated ten petitions for retail liquor licenses.

—At Union City, Ind., after the ladies had left the saloon of John Mannor, March 10th, he took his beer and poured it into the street; also shipped his whiskey away, after which he closed his house and declared his intention of not selling any more.

—The following pledge for voters is being extensively circulated and signed. We furthermore promise and pledge that we will not knowingly vote for, nor use our influence in favor of, any person for any office of trust or profit in any State, town, county, township or municipality, in this nation, who will not observe the spirit of this pledge.

And this is the form for physicians. I—do most solemnly pledge my honor that I will in no case give a prescription to any person, or persons for spirituous or mal liquors, except in such cases as in my candid judgement the proper medical treatment of the person demands.

—At Bloomington, Lexington, Gibson, Fairbury, and other cities and towns in Illinois, enthusiastic mass meetings have been held, and thousands have signed the pledge.

—At Xenia Ohio, no whiskey by the drink can be bought in the city.

—At Dayton, the movement continues, but encounters great opposition.

—At Ada, Ohio, only one saloon is left.

—At Forest, Ohio, the last saloon has surrendered.

—At Upper Sandusky, the crusaders continue their work vigorously, meeting with glorious success.

—At Springfield, Illinois, meetings are being held and 400 have signed the pledge.

—At Lima, Ohio, 5 dealers in liquor, have quit the business, \$63,000 have been raised by the citizens to assist the ladies in prosecuting the remaining saloons.

—At Indianapolis, Indiana, mass meetings are being held, and the whole city is alive to the temperance work.

—At Saratoga, New York, an immense meeting has been held and strong resolutions adopted.

—In New York City, the city minister delivered serious last Sunday upon the temperance question and the present movement.

—In Burlington, Iowa the war has commenced.

—At Zanesville, Ohio, the city council passed an ordinance prohibiting the sale of beer, ale, and wine.

—At Jeffersonville, Ind., March 12th, the ladies spent from two to three hours in front of John Little's saloon, having brought chairs with them. Mr. Little, from the door way, rang an action-bell nearly all the time, mingling with its noise most vile epithets. Little has announced that he will prosecute the ladies for obstructing the sidewalk. If he gains the suit, the women will charter wagons, and hold meetings in them in front of the saloons.

—At Sidney, O., the ladies of the place assembled at the tipping-shops at 6 o'clock, in order to prevent tippers from getting their morning drinks.

—The grand jury in Urbana, Ill., have already returned into court over two hundred and fifty indictments, a large majority of which are for alleged violations of the liquor law, and they are still at work.

—Newark, Ohio, has been notorious for its habits of drinking, and it was feared that little could be accomplished. But a large number of excellent women joined in the crusade, and within a week popular sentiment was almost revolutionized. The saloon-keepers have banded themselves together, and pledged themselves never to yield. But they are exceedingly anxious to sell out.

—The work in Xenia, Indiana, commenced February 24th, holding the meetings in the only saloon in the town, the proprietor of which received them on their first and second visits kindly; but afterward he shut the door against the ladies, and told them they might sign and pray till doomsday, or that they might as well pray for an old stump as for him. That night, however, he left the town. At a large public meeting it was unanimously resolved to support no man for office who is not pledged to the temperance cause.

—At Columbus, Ohio, the first move was made March 3d. The principle hotels and fashionable saloons were visited, and the ladies treated with courtesy. But on subsequent days they were not so well received. At several places a mob of men, women, and children collected, and, by their hooting and jeering, rendered devotional exercises impossible. Crowds collected in such numbers about the bands of women, that the police with great difficulty kept the way clear.

The first signal victory has been the closing of the liquor department of the restaurant at the depot.

—We would call attention to the advertisement of Robert J. Harp, agent for all kinds of books and stationery. Mr. Harp has an extensive establishment, at 110 & 112 Camp street, and is in all respects worthy the confidence of our friends and people.

New Orleans Markets.

COTTON.—The following are the arrivals since the 15th instant: Louisiana and Mississippi.....8,800
Lake.....2,800
Arkansas.....2,800
Mobile.....1,400
Florida.....1,400
Texas.....2,800

Total.....13,700
We quote: Low ordinary.....9 3/4
Ordinary.....10 1/4
Strict ordinary.....11 1/4
Good ordinary.....12 1/4
Strict good ordinary.....13 1/4
Low middling.....14 1/4
Middling.....15 1/4
Strict middling.....16 1/4
Good middling.....17 1/4
SUGAR.—Sold at 50 cts. for inferior, 45 cts. for common, 70 cts. for good fair, 75 cts. for strictly good fair, 75 cts. for fully fair, 80 cts. for prime, 85 cts. for strictly prime, 90 cts. for strictly prime to choice, and 75 cts. for seconds.

MOLASSES.—There were sales of 200 bbls. centrifugal to a dealer at 50 cts. per gallon, and a dealer sold 100 bbls. strictly prime to choice at 72 1/2 cts. per gallon.

COR.—On Tuesday 50 and 100 bbls. were sold at \$10.25, 30 at \$10.50 and 171 at \$10.50. More is retailing at \$10.50 to \$10.75 per bushel.

RACON.—Shoulders quoted at 70 cts. as in quality and condition; clear ribs 50 cts., clear sides 50 cts. per lb.

MONETARY.—Gold opened on Tuesday at 111 1/2 (113 against 111 1/2 New York) and closed at 111 1/2 (113 against 112 in that market).

New Orleans Wholesale Prices.

Revised and Corrected to Date.

ARTICLES.....FROM TO
AGRICULTURAL IMPLEMENTS.....\$3.00 80.00
Cotton scrapers.....5.00 6.00
Cotton sweeps.....5.00 6.00
Cultivators, plain, and shovel.....8.00 15.00
Shovels and spades.....12.00 15.00
Axes.....1.00 2.00
Sawed plows.....1.00 2.00
Half do, with cutters.....8.00 10.00
Manly's double-shovel plow.....8.00 10.00
Corn mills, Coleman's.....12.00 25.00
Bradford's grist mills.....15.00 25.00

Bucks, P. M.....13.00 16.00
Lakes.....12.00 13.00
Country.....12.00 13.00
English fire-horse.....45.00 50.00
CANDLES, P. M.....33 36
Sperm, New Bedford.....33 36
Tallow.....17 17

COAL, P. M.....12 12
Anthracite.....12 12
Coke, P. M.....30 33
Medium.....37 38
COTTON SEED.....10 10
In sacks.....17 20
Western.....17 20

FERTILIZERS, P. M.....65 65
Stear's raw-bone superphosphate.....45 45
Stear's fine-ground bone.....6 25
Double extra.....5 35
Superfine.....5 35
Flour, P. M.....115 115
Shingles, P. M.....43 40

LARD, P. M.....1 15
Western.....1 15
Chestnut.....2 15
Flooring, dressed.....12 12
Flooring, rough.....12 12
Weatherboards, dressed.....10 10
Weatherboards, rough.....10 10
Shingles, P. M.....3 00

ONIONS, P. M.....89 83
Lard, in barrels.....17 25
Lard, in kegs.....1 07
SUGAR, P. M.....111 111
Cane, P. M.....111 111
Pulverized.....111 111
TEA, P. M.....40 40
Imperial.....1 60
Gunpowder.....1 60
Hyson.....7 10
Young Hyson.....100 100
Pouchong.....30 30
Oolong.....40 40

WAGONS, CARRIAGES, ETC.....\$5.00 90.00
Wagon, four-horse.....110 110
Wagon, two-horse, thin axle.....83 83
Wagon, four-horse.....100 100
Case wagon.....130 130
Ox wagon.....80 80
Ox cart, complete.....85 85
Case cart.....85 85
Plantation cart.....55 50

CATTLE MARKET.
New Orleans, March 24, 1874.
Texas beefs, choice, P. M.....\$45.00
Texas beefs, first quality, P. M.....35.00
Texas cattle, second quality, P. M.....28.00
Texas cattle, third quality, P. M.....25.00
Western beefs, P. M.....8 10
Sheep, first quality, P. M.....4.00 5.00
Sheep, second quality, P. M.....3.00 4.00
Milk cows, choice, P. M.....80.00 100.00
Milk cows, P. M.....35.00 50.00
Calves, P. M.....8.00 10.00
Yearlings, P. M.....8.00 10.00

SCHOOLS.
New Orleans University.
LOCATED IN THE CITY OF NEW ORLEANS, CORNER OF CAMP AND RACE STS.

This institution is under the patronage of the Methodist Episcopal Church and is open to all without distinction as to race or color.

DEPARTMENTS OF INSTRUCTION.
PREPARATORY.—Admits none under the Fourth Reader, and includes a three years course of study.

COLLEGIATE.—Offers a complete course in Classics, Mathematics, Science and Literature.

NORMAL.—Gives special instruction to advanced students who are preparing to be Teachers.

THEOLOGICAL.—Open to all contemplating the Christian Ministry, regardless of denomination at lines. A course of study is prescribed and courses of lectures will be given each term by leading Ministers.

COMMERCIAL.—Gives a thorough course in Book-keeping, Banking, Exchange and Penmanship.

MUSICAL.—Offers instruction in Vocal and Instrumental culture at two dollars per month.

A Boarding Hall has been opened in one of the University Buildings where good board and furnished rooms can be obtained at ten dollars per month.

An incidental fee of one dollar per month will be collected from each scholar, except those in the Biblical Department and the children of Ministers.

For further information address the President, Rev. ISAAC S. LEAVITT, A. M., Cor. Camp & Race Sts., NEW ORLEANS.

Rev. A. C. McDONALD, A. M., PRESIDENT.

School year commences September 17, 1873, and closes June 3, 1874.

Applicants must present testimonials of good character and pass an examination in primary studies.

TOUITION.
I. College Department. Free.
II. Normal Department. Free.
III. Theological Department. Free.
IV. Law Department. \$25 per term of six months.
V. Preparatory Department. Free.

Instruction in Music extra, 50 cents per lesson. Incidental Fee 50 cents per month.

Lectures will be delivered by the Professors and others on Hygiene, Physiology, Science, Law and Theology.

Board at University Building, \$15 per month. In private families from \$10 to \$25 per month. In boarding clubs, \$5 to \$8 per month. A few club situations where they may work for their board.

Indigent students preparing for the ministry receive from \$1 to \$4 per month to assist them in their studies.

It is intended that Shaw University shall offer unexcelled advantages to young men and women desirous of a liberal education. The location is a choice one, easy of access, pure air, good water, healthy climate, and one of the best of the South. The President will be assisted by an able corps of experienced teachers. The welfare and morals of the students will be closely guarded, and government strictly enforced.

The school has already attained an enviable reputation, and has been pronounced by eminent educators the best in the State.

For further information apply to the President at Holly Springs, Miss. 1717 1

CORRESPONDING EDITORS:
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New Orleans.
Rev. W. B. FAYLE,
Houston, Texas.
Rev. GEO. W. HONEY,
Austin, Texas.

Poetry.

The White Flag.

A Temperance War Song.
By JOSEPHINE POLLARD.

The white flag is flying—the red flag is down—
The serpent is dying—the lion is slain—
The city of the children is saved—
The sorrowful mother no longer in vain
Shall weep for her well-beloved son—
No more shall the brother be branded like Cain—
The work of salvation's begun!

The struggle is over that brought no repose,
The weakness of man is conquered—
The white flag is flying—the red flag is down—
The serpent is dying—the lion is slain—
The city of the children is saved—
The sorrowful mother no longer in vain
Shall weep for her well-beloved son—
No more shall the brother be branded like Cain—
The work of salvation's begun!

The word is "Surrender"—no longer delay,
Nor talk of the price of a vote—
The sword is drawn—the white flag is flying—
The serpent is dying—the lion is slain—
The city of the children is saved—
The sorrowful mother no longer in vain
Shall weep for her well-beloved son—
No more shall the brother be branded like Cain—
The work of salvation's begun!

On cottage and palace the blessing shall fall,
And radiant with peace of delight
Shall smile the child, and the woman shall
The angel of peace be the angel of light—
The sword is drawn—the white flag is flying—
The serpent is dying—the lion is slain—
The city of the children is saved—
The sorrowful mother no longer in vain
Shall weep for her well-beloved son—
No more shall the brother be branded like Cain—
The work of salvation's begun!

Protestant Missions in China.

By REV. J. P. NEWMAN D. D.

But what of Protestant missions in China? Are they a success? Merchants in China say they are a failure. The question, however, is not an easy one to decide. What men call a failure God may call a success. The antagonism between the merchant and the missionary is bitter, to be lamented. Much may be said on the foreign merchant in China both to his credit and to his discredit. He is at once a good and evil. Wherever he establishes himself he illustrates a better civilization, by the elegance of his residences, the comforts of his home, the superiority of his roads, the proportions and imposing appearance of his place of business, and the vast and rapid fortunes he accumulates. Where any considerable number of foreigners reside, there the telegraph is constructed; a postal system is introduced; steam navigation becomes a fact; the press is patronized and exerts its power; schools of learning, houses of mercy, halls of justice, open wide their portals; and these foreign residents give direction to the thought, to the business and customs, of the people in whose midst they have come to reside. Not infrequently the merchant precedes the missionary.

The foreign merchants in China, with a few noble exceptions, have neither a high nor sympathetic Christian character. For this three reasons may be assigned: cupidit, vice, ignorance. Not a few of them are engaged directly or indirectly in the opium trade, which is a denunciation as an iniquitous, and which merchants are unwilling to abandon because of its immense profits. Living in the midst of heathen, where the moral restraints of home do not prevail, they indulge their passions without regard to divine or human law; they have a substitute for marriage; yet it is equally true, the merchant indulges in no vice not previously known to the natives; he has not demoralized those in whose midst he has come to sojourn; he has not precipitated them to a lower moral depth, but he has descended to their level and become himself a pagan Christian. These facts are known to the missionaries, who denounce them publicly, and who in turn are denounced. In passing judgment on the foreigner in China, we forget that he is without the restraints of home and of Christian womanhood. Ten thousand miles intervene between him and his wife and sister and wife and sister. After the establishment of the business home of the day in New York, and the close of some business, he returns to the sweet joys of home, to the arms of his wife, to the smiles of his children, and the love of his friends to attend and please. He who is without divine grace must be more than human who does not resort to the club-house, where the wine sparkles, where many passions drive away darkness, where the earnings of the day are lost in the games of the night, and where the missionary and the church are strangers and the native heathen are the only friends.

Southwestern Advocate.

Rev. J. C. Hartzell, B. D., and Rev. A. C. McDonald, A. M., Editors.

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exceptions, the clergymen of such churches are not adapted to positions of much responsibility. What are most needed to day in the open ports of China are ministers of piety, of learning, of stirring eloquence, to occupy the churches designed for foreigners. So thought the scholarly Martin, the learned Legge, the venerable Archbishop Gray, and so should think the church at home.

I have been the more particular on this point, as my intercourse with missionaries and merchants in China has convinced me that there is a lack of sympathy between them. From it has come a public sentiment which permeates the merchant marine, the naval squadrons which visit these waters, and the "traveling public"—strangers who are making the tour of the globe, and who in turn create a public sentiment at home adverse to missions. The common remark among the foreigners is, "Missionaries are a failure and should go home." But I have had occasion more than once to learn that these complaining foreigners are totally ignorant of the work and success of the men whom they denounce. They never go where the chapels are thronged with eager listeners; they never enter the orphanages, where thousands of children are cared for; they never visit the hospitals, where the sick are cured; nor do they care to inquire how many have died happy in the Lord. There are two general complaints: "False reports and bogus converts." It is said, "The home Church demands encouraging facts to secure missionary collections, and these facts are furnished to order." From what the missionaries of all denominations tell me, this demand is really made upon them; but not so "the facts furnished to order."

The dark side of missionary life is not given to the Church at home. This portion of the "annual report" is withheld. Were it given, it would spoil too many millennium speeches. Better speak the truth than speak lies. Let the Church have the whole truth. Let the people know that missionary work is up-hill work. In estimating the results of missions too much is thought of figures. You cannot measure God by figures, nor his work in a nation by numbers. At best we can only compute such results by the obstacles which have been removed, by what is now attained, by the preparations which have been made for the future. It is not seventy years since the London Missionary Society sent Rev. Robert Morrison to China, who began his labors in Canton. The empire was not then opened to foreigners. Forty years ago there were but fifty-eight missionaries laboring for the Chinese; forty-six were in the Chinese settlements in the Malayan Archipelago; eight were in the Portuguese city of Macao, and four in Canton. Thirty years ago British cannon opened five treaty ports in China proper, and by the treaties of 1860 other ports were opened, and the missionaries hastened to occupy these centers of power. Twenty-five years ago there were but twenty-five converts in the whole of China; to-day under the influence of the Gospel, of the eighteen provinces of the empire, nine of them, which are known as the "Treaty Provinces," are occupied by missionaries. From Canton to Peking, and 150 miles beyond the imperial city, even to Kalgan, there is a continuous line of Protestant missions along the whole eastern border of China, a distance of more than 2,000 miles; and inland, up the Yang-tee, up the Min, up the Pearl River, for 1,000 miles from the sea. No frequent are missionary stations that the traveler can sleep in a chapel every night as he journeys from Shanghai to Foochow, from Foochow to Swatow, from Swatow to Canton. Here is an area of 500,000 square miles, containing a population of more than 300,000,000, and within this area are eighty-nine prefectures and 653 district cities. Within this vast and thickly-populated section of the empire there are to-day 500 preaching stations, 450 native preachers, 10,000 converts, one million dollars' worth of Church property, 6,000 boys and girls in boarding and in day-schools, and nearly 300 foreign missionaries, representing twenty-four missionary societies, of which one third are in the United States. To this working force must be added the noble band of Christian women who are in schools in orphanages, in hospitals; hundreds of native women who have been trained to go from house to house to explain the Scriptures to their heathen neighbors, and who are the only missionaries who are in the United States. To this working force must be added the noble band of Christian women who are in schools in orphanages, in hospitals; hundreds of native women who have been trained to go from house to house to explain the Scriptures to their heathen neighbors, and who are the only missionaries who are in the United States.

are cured by the lesser and saved by the greater Physicians. "Lo, these are but a part of his ways!" Long-entrenched deep-rooted prejudices have been removed; hundreds of thousands of Chinese, not yet in the Church, have had their confidence in idol gods shaken to its very base; the missionaries from Christian lands are now respected, and Christianity is a fact in China. And all this is but the beginning of the end. The Bible has been translated into Chinese, and a Christian literature prepared which will outlive all who now dwell upon the earth. More than 100 works in Chinese, on law, on science, on history, on geography, on medicine, have been prepared by Protestant missionaries, and are to be had at each of the chapels. The science of the West are now taught by Christian scholars, under the patronage of the imperial Government. Charitable institutions have been established illustrating the benevolence of the religion of our Lord. And Christian nations have a foothold in the empire not to be disturbed.—*Christian Advocate.*

An Angel in a Saloon.

A True Incident.

One afternoon in the month of June, 1860, a lady in deep mourning, followed by a child, entered one of the fashionable saloons in the city of N— The writer happened to be passing at the time, and, impelled by curiosity, followed her in to see what would ensue. Stepping up to the bar and addressing the proprietor, who happened to be present, she said:

"Sir, can you assist me? I have no home, no friends, and am unable to work."

He glanced at her, and then at the child, with a mingled look of curiosity and pity. Evidently he was much surprised to see a woman in such a place begging, but without asking any questions, gave her some change, and turning to those present he said:

"Gentlemen, here is a lady in distress. Can't some of you assist her a little?"

They all cheerfully acceded to the request, and soon a purse of two dollars was raised and put in her hand.

"Madam," said the gentleman who gave her the money, "why do you come to a saloon? It isn't a very proper place for a lady, and why are you driven to such a step?"

"Sir, I know it isn't a proper place for me to be in, and you ask why I am driven to such a step. I will tell you in one short word, pointing to a bottle behind the counter labeled 'whisky,' 'that is what brought me here—WHISKY!'"

"I was once happy and surrounded by all the luxuries that wealth could procure, with a fond and indulgent husband. But in an evil hour he was tempted, and not possessing the will to resist that temptation, fell, and in one short year my dream of happiness was over, my home forever broken and desolated, and the kind husband and the wealth, once called mine, lost, lost, never to return, and all by the accursed wine cup."

"You see before you only a wreck of my former self, homeless and friendless, and with nothing left me in this world but this little child, and weeping bitterly, she affectionately caressed the golden curls that shaded a face of exquisite loveliness. Regaining her composure, and turning to the proprietor of the saloon, she continued:

"Sir, the reason I occasionally enter a saloon like this is to improve those who deal in the deadly poison to desist, to stop a business that spreads desolation, ruin, poverty and starvation. Think one moment of your own loved ones, and then imagine them in the situation I am in. I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons."

"Did you know that the money you receive across this bar is the same as taking the bread from out of the mouths of the famished wives and children of your customers? That it strips the clothes from their backs, deprives them of all the comforts of life, and throws them into their own happy homes. Oh, sir, I implore, beseech and pray you to retire from a business you blush to own you are engaged in before your fellow men, and enter one that will not only be profitable to yourself, but to your fellow creatures also. You will excuse me if I have spoken too plainly, but I could not help it when I thought of the misery and unhappiness it has caused me."

"Madam, I am not offended," he answered in a voice husky with emotion, "but thank you for my heart for what you have said."

"Madam," said the child, who meantime had been spoken to by some of the gentlemen present, "taking hold of her mother's hand, 'these gentlemen wish me to say, 'Little Bessie' for them.' Shall I do so?"

"Yes, darling, if they wish you to."

They all joined in the request, and placing her in a chair, she sang in a sweet, childish voice the following beautiful song:

Out in the gloomy night sadly I roam,
I have no mother dear, no pleasant home;
No one cares for me, no one would cry,
If they would stop him from drinking, then I should be so very happy again!

We were so happy till father drank wine,
Then all our sorrow and trouble began;
Mother grew pale and wept every day,
Baby and I were too hungry to play.

Slowly they faded, till one summer night
They died, and I was all alone and sad;
For my dear mother and father were dead,
And I have been begging for bread—
Father's a drunkard and mother is dead!

The games of billiards were left unfinished, the cards were thrown aside, and the unemptied glasses remained on the counter; all had pressed near, some with curiosity, some with sadness, and some with pity beaming from their eyes, entranced with the musical voice and beauty of the child, who seemed better fitted to be with angels above than in such a place.

The scene I shall never forget to my dying day, and the sweet cadence of her musical voice still rings in my ears, and every word of the song, as it dropped from her lips, sank deep in the hearts of those gathered around her.

With her golden hair falling carelessly around her little shoulders, her face of almost ethereal beauty, and looking so trustingly and comfortably upon the men around, her beautiful blue eyes illumined with a light that seemed not of earth, formed a picture of purity and innocence worthy the genius of a poet or painter.

At the close of the song many were weeping; men who had not shed a tear for years now wept like children. One young man who had resisted with scorn the pleadings of a loving mother, and the entreaties of friends to strive to live a better life, to desist from a course that was wasting his fortune and ruining his health, now approached the child and taking both her little hands in his, while tears streamed down his pale cheeks, exclaimed, with deep emotion:

"God bless you, my little angel! you have saved me from ruin and disgrace, from poverty and a drunkard's grave. If there were ever angels on earth, you are one; God bless you, God bless you!" and putting a bill into the hand of the mother, said, "Please accept this trifle as a token of my regard and esteem, for your little girl has done me a kindness I can never repay. And remember, whenever you are in want, you will ever find in me a true friend," at the same time giving her his name and address.

Taking her child by the hand, she turned to go, but pausing at the door, said:

"God bless you, gentlemen! Accept the heartfelt thanks of a poor, friendless woman, for the kindness and courtesy you have shown me." Before any one could reply, she was gone.

A silence of several minutes ensued, which was at last broken up by the proprietor, who exclaimed:

"Gentlemen, that lady is right, and I have sold my last glass of whisky; if any of you want more, you will have to go elsewhere."

"And I have drunk my last glass of whisky," said a young man who had long been given up as utterly beyond the reach of those who had a deep interest in his welfare as sunk too low even to reform. "There is a temperance organization in this city called the 'Temple of Honor,' and at their next meeting I shall send up my name to be admitted. Who will go with me?"

"I—I—I, and I," several exclaimed in a chorus, and fifteen names were added to his.

True to his word, the owner of the saloon where this strange scene was enacted, disposed of his entire stock the next day, and is now engaged in an honorable business. Would to Heaven that lady with her little one could have gone into every hamlet, town and city throughout our country, and met with like results.—*Laraine Sentinel.*

Who Printed the First Bible?

In the year 1430 there was living in the city of Haarlem an old gentleman, who kept the keys of the cathedral, and who used, after dinner, to walk in the famous wood that up to this time is growing just without the city walls. One day, while walking there, he found a very smooth bit of beech bark, on which—as he was a handy man with his knife—he cut several letters as plainly and neatly as if he had been a printer. He then took the bark home, he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been nearly done, the old gentleman—these names were Lawrence Coster—fell to thinking of what might be done with such letters cut in wood.

By blackening them with ink, he made black stamps upon paper; and by dint of much thinking and much working, he came, in time, to the stamping of whole broadsheets of letters—which was really printing.

But before he succeeded in doing this well, he had found it necessary to try many experiments, and to take into his employ several apprentices. He did his work very secretly, and enjoyed upon his apprentices to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentleman's wooden blocks, and entire pages of a book which he was about to print.

The Dutch writers credit this story and hint that the runaway apprentice was John Faust, or John Gutenberg; but the Germans justly say there is no proof of this. It is certain, however, that there was a Lawrence (Coster of the cathedral) who busied himself with stamping letters and engraving. His statue is on the market-place in Haarlem, and his rough-looking books are, some of them, now in the "State House" of Haarlem. They are dingy, and printed with bad ink, and seem to have been struck from large engraved blocks, and not from movable types. They are without any date, but antiquarians assign them to a period somewhat earlier than any book of Faust, or of Gutenberg, who are commonly called the discoverers of printing.

John Gutenberg, at the very time when this old Dutchman was experimenting with his blocks in Holland, was also working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secret of the arts he was engaged upon. But one of these partners died; and upon this, his heirs claimed a right to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward in an old tower of Strasburg.

This trial took place in the year 1439. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg, and lost so much money in his experiments, that he went away to Myence, which is a German city, farther down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time, it should be repaid to him.

Then Gutenberg set to work in earnest. Some accounts say he had a brother who assisted him; and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe, or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters, and filling up gaps in the printing. This Schoffer was a shrewd fellow, and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skillful worker in metals, run types in a mould. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Schoffer, to whom he gave his only daughter Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg couldn't pay, and in consequence he had to give up to Faust all his tools, his press, and his unfinished work, among which was a Bible, nearly two-thirds completed. This Faust and Schoffer hurried through, and sold as a manuscript.

There are two copies in the National Library at Paris; one copy at the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible, but is of earlier date than that.

It is without name of printer or publisher, and without date. It is in two great volumes folio, of about 600 pages a volume. It was certainly the first Bible printed from movable types; but poor Gutenberg got no money from it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years afterward succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and sharply as books are printed to-day.—*Donald G. Mitchell, in St. Nicholas for April.*

General Intelligence.

—Virginia boasts that she has more of her population at college than any other State.

—A very rich vein of ore has just been discovered near the flourishing town of Grenada Miss.

—Jonesboro (Tenn.) papers report the wheat crop as promising an abundant yield in that vicinity.

—Our advices from our mission in this field are up to Feb. 29th. Then our missionary had added to the company of believers sixteen probationers.

—DOUGHNUTS.—1 egg, 1 cup of sugar, 2 cups of sour milk, 1 spoonful of cream if the milk is not very rich, 1 teaspoonful of soda, a little salt, and nutmeg, flour enough to roll.

—The solvent power of petroleum adapts it for use in the cleaning of steel articles. It does not become rancid or gummy, as is the case with other oils.

—The Young Men's Christian Association of New Orleans, are making a last earnest effort to pay off their indebtedness of \$5,000. Remittances may be made to "General Secretary of Young Men's Christian Association, New Orleans, La." The smallest sum will be gratefully received.

—Rev. Dr. Thoburn writes from Calcutta January 29:

Brother Spencer, of Bishop Harris's party, made a great impression here by his singing. I think you may expect good tidings from India this year. We are all rejoiced that Brother Taylor with his men have united with our conference.

—At the recent session of the Baltimore Conference, Dr. Henry Slicer, who has served the Church as an itinerant preacher for fifty-two years, asked to be placed on the superannuated list, and not on the superannuate. A spirited debate ensued; but at its close, the veteran was granted his wish by a large vote.

—In the year 1872 the five leading denominations of the United States raised for their church expenses, for home and foreign missions, for theological institutions, etc., the following sums: The Baptists, \$3,341,276; the Congregationalists, about \$4,000,000; the Episcopalians, \$6,304,608; the Methodists, \$17,427,184; the Presbyterians, \$11,070,325.

—The revival in Edinburgh, Scotland, under the labors of Mr. Moody, of Chicago, is said to be unsurpassed in extent since the days of Whitefield. The excitement pervades all classes, and the Corn Exchange, holding six thousand people, has been thrown open to accommodate the vast numbers who are crowding to the services.

—A saloonist attempted to bluff a woman of Dayton Ohio, with the challenge: "Madame, Christ drank wine; why can't we?" Instantly the reply was given: "Yes, sir; and if you will sell wine made of water you may do so." Bickham gives the moral: "Don't quote scripture at those women."

—Colonel Higginson has relieved himself by the following observation: "I would rather see too much enthusiasm than not enough. I often think that the spread-eagle of the stump orator is better than the cold spirit of the city editor who cuts him in. I would rather be choked with gas than smothered with starch."

—BAKED INDIAN PUDDING.—Four eggs, one quart of sweet milk, five large teaspoonfuls of Indian meal, nutmeg and sugar to the taste. Boil the milk and cold the Indian meal in it, then let it cool before adding the eggs. Bake three quarters of an hour. Eat with butter or sweet sauce.

—New York consumes in a year 450,000 head of cattle; Philadelphia, 300,000; Boston, 120,000; Brooklyn, 100,000; Baltimore, 150,000; Pittsburg, 90,000; Cincinnati, 110,000; St. Louis, 150,000; Chicago, 170,000; and other cities and towns, 400,000. Total, 2,040,000.

—EDUCATION.—No more truthful sentence was ever penned by man than the following written by Chancellor Kent:

"The parent who sends his son into the world uneducated defrauds the community of a lawful citizen and bequeaths to it a nuisance." These words should be written in letters of gold over the entrance of every school in the land.

—The Albany Catholic Reflector says: "The present public school system is becoming a subject of vital importance to the Catholics throughout the country. There is no need of hiding the fact that the system is objectionable to the church, that her hierarchy has condemned it, and that it therefore becomes the duty of all Catholics to discountenance it."

—TRUE HEROISM.—Bishop Merrill gives us the following account of a man who offered and was sent to an extreme point on the North Pacific Railroad: "This was the very outpost of Methodism in the North-west. He and his heroic wife went, pitched a

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canvass tent, and lived in it until the middle of December, when the thermometer fell below zero, and the thermometer twenty degrees below zero. During this time they built a chimney with paragon attached.

—Mr. John Galletly finds that cotton soaked in boiled linseed oil, and the temperature raised to 170° F., will then commence to generate heat, and in the course of an hour will acquire a temperature of 240° F., and shortly after that takes fire. Raw linseed oil required about five hours, rape oil ten hours, olive oil six hours, lard oil four hours, and all about two hours, can be oil of light charring in two days, and sperm oil negative results.

—A correspondent of the *Scientific American* commends on a specific against epidemics—not the calomel, but alcohol and light in a room, where they will absorb any miasmatic poison. They should be replaced by fresh ones every hour. It is noticed that in the room of a small patient they will blister and decompose very rapidly, but will prevent the spread of the disease. Their application has also proved effective in case of snake bites.

—The government of Japan gives promise of leading all its Asiatic neighbors in the march of progress. It is announced that early in January a memorial, signed by many of the leading statesmen of Japan, was presented to the mikado, in which the administration is assailed, and many radical reforms demanded, chiefly the establishment of a national legislative body. The government replied to the effect that the subject alluded to had long been under government consideration, and the establishment of a parliament had some time previously been decided upon.

—A special Episcopal convention was recently held in Wisconsin, to elect a bishop to fill the office vacated by the death of Bishop Doane. Mrs. Dr. Koyan and Mr. Koyan were the candidates. The election took place on the 1st of March, and so earnest that anger took the place of brotherly love; and, forgetting the apostolic example of gentleness and prayer, bitterness of spirit, and exhibitions of anger marked the proceedings of the occasion. So now, on the days of the goddess Juno, the may be great wrath in heavenly minds! The canon broke up without out choosing an apostle!

—That glorious songster of the Southern forests, the mocking bird, is in danger of extinction. There are and are every year taken from the nests, only to die in their cages, and inhabitants of some large Southern city. Many fall beneath the fire of misallotted sportmen, who shoot with feathered thing, from a hummingbird to a crow, and this class must be stopped. In one case, a noble warbler is the national bird of the South, the pride and glory of that land, in which he is abundant. It would disgrace the whole of the Southern country if so excellent a singer were to perish without the arm being put forth for his preservation.

—It is a great art to make a good kite. It should be shaped exactly as to balance with the wind. The kite should be just strong enough to bear the size of the kite without being too heavy. The paper should be of proper strength and lightness. The four cords that start from the four corners should be gathered into one and attached at just the right point to the holding-rod, so as to ensure its proper angle against the wind. And, above all (or rather below all) the tail should be long enough, and heavy enough to balance the whole object in the air and make it a thing of life. A tail too heavy can too light for its length, or too short for its weight, whichever you please, is sure to make trouble in the flying. Now, boys, whenever you fly a kite, and "don't go," you may be sure that she is wrong in one or more of the above-mentioned points. —*From Jack-in-the-Pulpit, St. Nicholas for April.*

—Undoubtedly there will be a heavy diminution in the cotton planted this spring. One of the correspondents of the agricultural bureau tells us that he has reported for Twigg county a diminution of a quarter to a third. Nearly all the planters in that county report some third in cotton and two-thirds in grain, instead of vice versa. This was the almost universal complaint there last year. A heavy season of small grain is also universal, and it is reported to be very promising. Oats will be abundant in Georgia, May, and we trust that September will show the state once more independent of western corn supplies and on the commercial standpoint prosperous farmers again. And we shall not be greatly surprised if planters and when harvest are allured that though they have plenty of grain, the cotton product is not greatly short of last year. Given a favorable year and the falling-off is not going to be stupendous.—*Macan Telegraph.*

The Question of Color in the Church.

The official board and pastor of Ames Church in this city have of late taken the responsibility of excluding persons of color from the audience room of their house of worship except as they may go to the gallery. Our duty as a public journalist no less than our official relation to this church as presiding elder, demand that we should speak in no uncertain way of this action. We not only regret it, but consider it contrary to the spirit of the Methodist Episcopal Church as well as the example and doctrines of Christ. We love these brethren every one of them, and personally they are dear to us. But they have erred in judgment. We are satisfied that this action was prompted by no ill will toward the colored people. The interest awakened by the meeting conducted by Mrs. Van Cott attracted crowds. The prejudice in this city against the colored people being well known, it was at once feared that the white people who attended the meetings would be driven away if the colored people were admitted. Furthermore it was claimed that Ames Church was built for the whites by a mutual understanding with our colored members of the city.

Our answer to the first point is that it is our business to do right, the consequences are with God. It is far better to be the victim than the instrument of wrong. The salvation of one soul is as important as that of another. As to the second point granting that it was so, we do not believe that that understanding was intended to go so far as a positive rule excluding colored people from entering and joining the church. This was the position we assumed and maintained during a pastorate of three years in this same church. We know that the great body of our colored people prefer to have their own churches, and just so with the whites, and we know also that in the organization of our work in the South we have to go as a rule first to one class or the other. Very well, let it be so. While the matter stands as a preference among the people themselves, let there be no hindrance. It is so the world over. Every church first organizes among the class of people in any community who will receive her. Thus far there is no violation of principle. It is doing just as Christ did. But suppose a white person knocks for admission at a colored church, or a colored brother wants to seek Christ at the altar of the white church, shall they be forbidden? No God forbid. For while men are of different colors, that difference must have no more right in the church of God than any other accidental difference.

What shall be the permanent relation of her white and colored membership, is to-day the great question to be answered by the Methodist Episcopal Church in the South. All the other denominations have taken a position on this question. The Methodist Episcopal Church South by organizing her colored membership into a separate church, only occasionally can a "sheep" of African descent be found within her fold, and it is looked upon and treated as having wandered from its proper home.

The Baptist, Presbyterian, and Episcopal churches of the South, while no separate organizations have been effected, hold practically the same grounds. These missionary operations carried on among the colored people under the names of these churches, but the work is that of societies, controlled and supported wholly in the North. On the other hand among the colored people themselves, we have the African Methodist Church, the African Methodist Zion Church, and the Colored Methodist Church of America, and the Colored Baptist Churches with many others. These are the churches of other names. Into these colored churches white members are not received, and as a rule among them we find fully as much prejudice against white people as is found among southern white churches against colored people. The prejudice on account of color is not all on one side. It is well that all our friends, colored and white remember, sin has friends among every one. One form of sin, that prejudice which leads a man to despise on account of his name, his color, his race, or his color. On the other hand there are good people, every class who are not only willing but anxious to labor to have the good time when Christ shall reign supreme in all hearts, to the subjection of pride and selfishness. When this time, no matter what their worldly condition, their race or their color, has the solution of this great question of perfect equality among all the people in the South. The position assumed by the churches

named above is wrong, and must assuredly be abandoned, as that Christ's Gospel has power to purify the hearts of men. How absurd to think of Christ refusing the hand of fellowship to a man because an Ethiopian sun has bronzed his cheek, or refusing to accept a man as a brother beloved in the Gospel, because the frosts of wintry climes have bleached the color from his brow. Nay, nay. If Christ could be in our midst a single hour, he would blot from our church names every prefix or suffix like "colored" or "African" or "white," and it would be a mere beyond human conception, if he did not blot out the right to the tree of life, of all, whether white or black among men, who judge of their fellows by their race or color.

Variety of complexion is a fact of nature, of no more significance than any of the thousand other differences among the races. But one of the greatest sins of the American people is, that this one fact is singled out and made the excuse for a prejudice as wicked as it is unchristian. And what makes this sin the more aggravating is that its worst types are found in the churches. In politics where votes are in demand; or in business where hourly association is required; or even in social matters where the relation is that of employer or employee, all prejudice is forgotten. The Catholic Church has made great advance in destroying this sin among her communicants. In her most aristocratic churches in this city, lips of every shade, by hundreds press with devout kisses the same crucifixes, and fingers of as great variety in color, are dipped in the "holy water," to imprint the cross on as varied brows. In the renting of pews colored families have a chance, and we have seen them sitting as others in every part of the house.

The Methodist Episcopal Church has met this issue grandly in many respects. In her General, Annual, and Quarterly Conferences her ministers and official members sit in council with no disadvantage as persons of different color, all governed by the same laws of discipline and doctrine. Side by side the white and colored minister kneel for ordination. And in hundreds of congregations the people worship together in unity. But the battle is only half-fought. The question of separate or mixed conferences is not yet discussed, and in many churches, the presence of a colored face at the altar, or even in the audience is not regarded with favor. May God in his own time purge the church of this sin, by giving our people strength everywhere to stand up boldly for the right.

The Resurrection of Christ.

"If Christ be not raised, your faith is vain," ye are yet in your sins. Yea and we are found false witnesses of God, because we have testified of God that he raised up Christ." Christ's resurrection is the seal of his divinity and the pledge of our final redemption. It is the key stone to that perfect arch of christian doctrine that spans the ages. If it be a deception, then Christ is the father of lies, and his church is a stupendous fraud.

The resurrection of Christ means, that his bodily life was restored, so that the soul which left his body when he cried on the cross, "It is finished," was reunited with his body, so that the side into which doubting Thomas thrust his hand was the very same that was pierced by the soldier's spear. This doctrine also means, that this same body was glorified, so that it could no longer be subject to the laws of human existence, such as hunger and thirst. His sudden appearances to the disciples must have been real.

All arguments against this fundamental doctrine in the christian faith, may be classed under five heads. One objector says the Savior's resurrection, if it occurred was a miracle, but miracles are impossible, therefore it could not have occurred. Another says, Christ was not really dead, and Joseph put him in a cool tomb and using restoratives brought him to life, and it is even claimed that the Essenes hold the secret of him having lived. Another says the disciples stole the body; still another denies the resurrection, because the accounts of the evangelists, it is claimed do not agree, and last of all by Roman and his followers it is said that first the women and then the disciples were honestly deceived.

They imagined they saw Christ. These five arguments are all the skeptical world has presented. The Christian answers, miracles are as clearly established facts as any in the world; there can be no doubt that Christ really died before taken from the cross; the old Jewish lie that the disciples stole the body is disproved by the record of facts; the accounts

of the evangelist differ in no essential point, and certainly the disciples and their associates had sense enough not to be imposed on by mere ghost stories.

Those who tell us of the resurrection of Christ, were persons of character and culture, to say nothing of their being divinely inspired. Matthew held before his conversion an important office under the Roman Government, and his gospel shows him to have been a finished Hebrew scholar. Mark was the son of a lady of refinement and wealth in Jerusalem, Luke the physician, was a most careful and polished writer. Gibbon says of John, "He is the most sublime of all the evangelists." He wrote of what he saw. These men wrote in different cities, Matthew at Jerusalem, Mark at Rome, or Alexandria, Luke in Achaia, somewhere in the midst of the churches, and John wrote at Ephesus. One was a business man, another a young man who witnessed the daily life of Christ in his own home. One was a professional physician, and the other for three years was a most intimate companion of the Lord. Surely these men would not allow themselves to be imposed upon.

Christ was crucified on Friday and buried the same evening. Some women among them, Mary Magdalene, and Mary the mother of the Lord, sat over against the sepulchre and saw where Jesus was laid and hastened to prepare to embalm him, not knowing Joseph of Aramathia had already done this. On Saturday by enemies, the tomb was securely shut, sealed and guarded. Saturday (the Jewish Sabbath) passed. His friends were in gloom, and his enemies were jubilant.

The temple of his body had indeed been destroyed, but already the first day of the week was dawning, when it was to be rebuilt. No one saw the Savior rise. Our faith rests first on the testimony of the women, and then on that of the disciples. There was an earthquake and an angel descended and rolled away the stone. The soldiers, terror stricken, fell to the ground. The women having waited for the Sabbath to pass to embalm him, on going to the tomb are filled with amazement to find the stone rolled away and the body gone. Mary hastens to tell Peter and John. The other women remain, and an angel tells them, "he is risen." These women depart. Peter and John come followed by Mary. John arrived first. Peter entered and saw the linen clothes and napkin. Jesus had risen quietly with all the composure and dignity of divinity. The men retired, going to their own home. Mary hurried to the spot by the instincts of a devoted woman's heart. She beheld first of all the risen Lord. He bade her tell the disciples. He afterward appeared to the other women and gave similar directions. The disciples received the reports as idle tales. In the afternoon he appeared to the two journeying toward Emmaus. He met Peter alone, and bound up his bleeding heart. Still the disciples would not believe, but as they were assembled "for fear of the Jews" with closed doors, suddenly Jesus stands in their midst, and all doubt is dispelled. A week later he is again in their midst. He meets them in Galilee, at the sea, he appears to the multitude on the mountain, to James and finally in the presence of all ascends to glory from Mt. Olivet.

The risen Lord was the theme of apostolic preaching. He is the pledge of the general resurrection, for "all that are in their graves shall hear his voice and come forth." The resurrection of Christ is the crowning proof of his divinity, and the believers hope of eternal rest, is firmly noted in the same glorious fact. Belief in it is the condition of salvation.

"If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The christian is "risen with him" into a new life in this world and into an immortal hope for eternity.

Save Your Money.

Savings Banks are the growth of the present century. Before freedom came, the men who toiled worked for those who oppressed them. So when liberty triumphed, prosperity began to come to the working classes and savings became possible. So when slavery was destroyed in our own country the savings banks became a necessity to those set free. These banks are the reservoirs of labor, the storehouses of surplus earnings, and they return to society the avails of this surplus as interest. Interest, the work done by money, is the life-blood of the savings system. The man who works, putting part of his earnings in the Savings Bank, organizes his work into capital, which, in its turn, works for him.

This makes interest a great dynamic power—one of the forces of the world.

The Freedmen's Savings and Trust Company, with its millions on deposit and its branches in all of the principal cities in the east and south is meeting this great demand for a reliable, national depository for the earnings of the freedmen all over the land. It creates a savings bank national in its character, safe in its administration, and flexible in its structure. Controlled by Trustees of known and tried character, with large powers strictly guarded; protected from all possibility of loss from bad investments, and removed from all temptation to mere speculative business, the bank was put before the country and the world as distinctively the Freedmen's Savings Bank—destined to share its fortunes and adorn its history. It was an experiment, but it was a safe experiment. It was a philanthropic movement, but it was a philanthropic movement that paid its own expenses and made a dividend from the very start. It was a bold venture on the possibilities of a new race, but its boldness has been justified by its magnificent success.

The following reasons are justly urged why you should all put money in the Freedmen's Savings Bank:

1. Because it is your surest way to get a start in life.
2. Because it is your duty to provide for your settlement in life, for your families, for sickness and for old age.
3. It teaches you the value of money, and prevents you from spending it foolishly.
4. You should use this Bank, because, being authorized by Congress and approved by the President of the United States, it is the safest place you can find for your money.
5. Gives you character.
6. It is a good example of thrift to your children, whom you desire to see respected and prosperous citizens. They will be sure to imitate your example.

Bank of Happiness—THE SAVINGS BANK.

Bank of Misery—THE WHISKY SHOP.

Bank of Idleness—THE LOTTERY SHOP.

The Freedmen's Savings Bank is already a national institution, and the future should witness a progress vastly greater than the past has shown, until every town and hamlet has its branch, and deposits are reckoned by tens of millions of dollars.

Personal.

—Senator Brownlow is at his house in Knoxville, Tenn.

—Fred Douglas has been elected President of the Washington Freedmen's Savings Bank, in the place of J. W. Alvord, resigned.

—Rev. W. H. Daniels of Chicago, Ill., who was with us for a season, several weeks since, has arrived at his home with an increased vigor of mind and body.

—That greatly honored and useful minister of the Presbyterian Church, Rev. David Elliott, D. D., L. L. D., died March 18, in Allegheny, Pa., aged eighty-eight. A Presbyterian exchange says, "his name stands high on the roll of merit with the most of Presbyterians, such as Alexander, Miller, Richards, Skinner, Spring, Hodge, and a few others."

—Eastern newspapers say John Hay of the New York Tribune, and John G. Nicolay, the present marshall of the supreme court, are writing a life of Abraham Lincoln. Both of these gentlemen were formerly private secretaries of President Lincoln and will prepare their biography with great care.

—Rev. A. Campbell, of the Troy Conference, agent of the Freedmen's Aid Society, dropped in on us and spent the Sabbath. He is making the tour of the South, that he may see for himself the condition of our work and be the better prepared to present our claims to the North.

—Mr. Sumner's seat in the Senate remains unoccupied, and a bouquet of white flowers is kept on the desk. The festoons of grape remain on the rotunda and on the columns in the Senate porch. All the employees on the Senate side wear plain badges of white and black ribbons, and a number of Senators and members wear crapes.

—Brother Allinger received a note from Dr. Nast, last week, written from Austin, Texas, in which the Dr. states that he has been heartily welcomed, and that he is enjoying his trip beyond his expectations. He is pleased with the work in Texas and will go to his home with pleasant memories of the Great South. He will return to his home in Cincinnati by the way of St. Louis.

Bro. S. B. Darnold writes us from

Jacksonville Fla. "Dr. and Mrs. Palmer are laboring here, much interest felt, quite a number have been converted. Our chapel which was begun two years ago, is completed and the cost without any society aid has been nearly provided for. It is of brick, 28 by 40, verandas all round, both stories, and it furnishes six living rooms and accommodates 200 persons. Membership has reached 66, without recent conversions."

—Dr. Fuller, of the Atlanta Advocate, in speaking of the SOUTHWESTERN says:

"The Methodist Advocate has neither space nor disposition to antagonize our paper at New Orleans, neither would its interests be served in so doing. Our work is essentially one, though in two fields of labor, and the complete success of our paper at New Orleans is greatly to be desired."

We have faith in its editors and publishers and admiration for the energy they have manifested in the enterprise. Both that paper and this ought to be—must be—sustained and made self-supporting. We shall be glad to see the SOUTHWESTERN become a weekly and trust that its circulation will soon warrant such enlargement of its columns.

—Mrs. Harriet D. Walker was licensed as a local preacher March, 19, by the Lynn District Conference in Massachusetts.

The committee on examinations reported that she passed a better examination than any candidate who had ever been before them, previously, and she was licensed with but two dissenting votes. Mrs. Walker went to Lowell, Mass. about two years since from Leominster, where she had been connected with the Congregational Church, and had heard Mrs. Van Cott there, entertaining a high regard for that well known revivalist. For a time after arriving in Lowell, Mrs. Walker was a copyist at the registry of deeds in this city, but has latterly been doing work as an evangelist at several places in the central and western portions of Massachusetts. It is not understood that she will make efforts to secure a settlement as a preacher, but will continue in her present course of Christian duty.

Our Own Church.

Notice.

We will take it as a great favor if our brethren will send us neighborhood news relating to religious affairs. Write carefully, for brevity's sake

God's presence and have no doubt but what he will remain with me and the work.

The river is rising very fast and I expect if it keeps on, the Red River country will be flooded. I start for Monroe tomorrow. Pray for us, for we need much prayer. Bro. Morant promises to make, as soon as an opportunity presents itself, a full canvass for the paper. Pray for us without ceasing. HENRY T. ARBUTT.

Miscellaneous.

At Zion Quarterly Conference, New Orleans, met February 26, Rev. I. S. Leavitt in the Chair, in absence of the presiding elder. Reports as follows:

Received by letter.....\$3.50
" on probation.....27.
Public collections.....\$405.15
Class.....39.35

Expenses.....\$44.50
Committee on tracts: Athens Claude, J. F. Marshall, Henry Armstrong.

On Sabbath School: J. F. Marshall, Paul Davis, Van Blackman.

Recommended for local preachers, J. H. Marshall, Jackson Rodgers.

J. W. BOWENS, Secretary.

The West Virginia Conference met in Fairmont, West Va., March 18th, Bishop Scott presiding. Rev. J. L. Clark, Secretary. The missionary and other collections are in advance of last year and prospects good.

The Western Advocate, in a recent number reported revivals in thirty-seven churches with 568 conversions.

We desire to return thanks to our brethren of Texas, Louisiana and Mississippi for their earnest efforts in pushing the canvass for the South Western. There are hundreds of Methodist families in these states who need a church paper, and will subscribe, if they are spoken to. Brethren take the paper to them, show it to them, ask for their names and money. Take the paper into the pulpit, show it to the people. Ask all old subscribers to renew and make a strong effort for new subscribers. South Western will be sent for one year from the time the subscription is received.

We would like it as a great favor if our brethren in Texas and Mississippi would send us more news concerning the state of the work, revivals, dedications and all items of special interest.

Bro. T. J. Lacy who is stationed at Fort Mason, Texas, writes us that the savage track is frequently seen in the vicinity, and their frequent depredations leave their tracks very forcibly stamped upon the minds and memories of the inhabitants. These savages frequently commit the most atrocious crimes, murdering men, women, and children, burning houses, and stealing horses. Bro. Lacy hopes to do much for the Advocate.

Rev. M. W. Taylor, of the Lexington Conference, writes from Louisville:

"The long pending law suit of the Colored Methodist Church in America vs. Jackson Street Methodist Episcopal Church, in Louisville, Ky., has been decided to day in our favor. This case was an important one, and must have a bearing on the title to the several houses of worship now in dispute. Judge Bruce, of the Circuit Court, gave a lengthy and able decision in the case."

Bro. Isaac Hayward writes from Jackson La., that since conference he has organized a missionary society in the Sunday-school, which is doing well. The Sunday-school is prospering and doing a good work. The church is in a prosperous condition.

Bro. A. B. Simonds of Houston, Miss., writes: "We have an interesting Sabbath school here. Bro. Stanton Westbrook, the preacher in charge, and myself held a protracted meeting some time since, we had a gracious time. We had quite a number of conversions and fourteen accessions to the church."

Brother James Henderson, Jr., of St. Charles, sends us the following good news: "Day light appears to be breaking at this time. We began the year with fifteen members, and 30 probationers."

To day we can count full members twenty one, local preachers three, and probationers eleven. Sunday School increased from 18 to 51. At our protracted meeting during the past week, we had from 8 to 12 penitents. The finances of the church are in as good condition as could be expected. Let our brethren send us more reports of this kind, we will gladly publish them."

Rev. R. S. Hayward, of Elie, Wis., writes us, "with no your paper is a welcome visitor, and my prayer is that God may bless you in your great and good work. God has been with us, during the past winter the church has been quickened and between twenty and thirty souls have professed conversion. At Oniro, in this county, under the faithful labors of Brother Anderson, as many as one hundred and seventy-five souls have been converted and still the work goes on with unabated interest."

A new church is to be dedicated at Daleville Miss., on April 5th. The building is 40 by 50 feet, and will seat five hundred people. Rev. M. Adams is to preach the dedicatory sermon.

Rev. M. Adams, Presiding Elder of the Meridian District, Mississippi Conference, writes as that the preachers in his district are all busy and the work generally is in a prosperous condition.

Several members have been added to the church at the eight quarterly meetings held this conference year. Our District Quarterly Conference will meet on the first day of May at Okla. I wish to notify all the Meridian District to be present. All the local preachers and exhorters, Sunday School superintendents, and district stewards. Brother Adams is doing all he can for the Revue. Send in the names brethren.

Brother Dutch, writes March 23d, "Shreveport Miss. has been visited, and at any previous time, the farmers and planters have been unable to do much on account of the heavy rain."

The circuit was as complete a work as any other in the district. This is one of the very best things we have known for a long time.

To Examining Committees, and those to be Examined in the Louisiana Conference.

The following circular from the Presiding Elders of the Louisiana Conference is very important and we urge all who are interested to read it carefully and get the books spoken of and prepare to be examined in them at the next conference.

DEAR BRETHREN: It is important to you and to the church you serve, that a course of study should be pursued by you to which you are adapted, and which you can grasp. Hence, after consultation with Bishop Merrill, as to the peculiar circumstances of most of our preaching in this conference, their utter want of early opportunities, or even later advantages of education or any thing like a general course of reading, we have agreed to recommend the following books for study this year, for all our under-graduates namely:

Porter's "Compendium of Methodism" and "Wesleyans."

Let these books be studied by all the classes with a view to an examination upon them by their several committees. And let the Committee of Examination prepare themselves in view of such examination.

Brethren master these books and you will be well instructed Methodist Preachers, and be able to commend yourselves to an intelligent public. These books can be obtained of Rev. I. S. Leavitt, corner of Camp and Race streets, New Orleans.

J. C. Hartzell,
E. Williams,
J. M. Vance,
W. M. Daily,
H. T. Abbott.

Sailors' Home.

With the exception of New York, there is not a port of the United States that so many sailors visit annually as New Orleans, and none where they have so few advantages.

At the meeting held in the Prytania street Church, on Monday evening, one of the speakers made the assertion that the number of seamen of Scandinavian origin exceeded that of all nations together. He spoke of their sterling worth, sober, steady habits and marked sobriety in comparison with the sailors of other nations; and when it was known that the number of such seamen visiting this port is one-fifth in excess of all others, the need of a Sailors' Home at this point will be apparent.

CAID OF THANKS.

Out of a full heart I desire to return my personal thanks to the many friends who so kindly greeted the Scandinavian Seamen's Friend Society upon their first public appearance last evening at the Congregational Church, corner of Prytania and Calipso streets.

Your presence, dear friends, apart from your generous contribution, encourages the heart of those in whose welfare your interest was manifested; and we shall go forward with renewed zeal and energy, assured as we now are that we are sustained by your Christian sympathy and prayer.

To the pastor and people of the Congregational Church especially, and to the reverend clergymen who advocated our cause so beautifully and so effectively, I am indebted by the Scandinavian seamen now in port, to tender humble acknowledgments. May our God reward you and prosper the seamen's cause.

Rev. JOHN RUDEN,

Chaplain of Scandinavian Seamen's Friend Society.
New Orleans, March 31, 1874.

Temperance News.

In Plainfield New Jersey, where a temperance ticket was recently elected, the liquor-dealers have been prosecuted, and there is much excitement in the city.

The Pennsylvania Central Railroad Company has issued orders to banish all alcoholic drinks from the hotels and eating-houses owned by the Company along its route.

The Legislature of California have passed a local-option law.

An act has been passed by the Legislature of Virginia prohibiting the sale of intoxicating liquors on the Sabbath, and also prohibiting sale to minors.

The Cincinnati brewers announce that already the saloons that have been closed in the smaller towns have cut down the demand for ale and beer from the Cincinnati breweries to the extent of 600 kegs a day.

Mr. J. A. Morait has compiled a globe-book for Catholic total-abstinence societies to supply a want for songs adapted to popular aims for the masses to sing. We trust it will be extensively used, and will take the place of much of the singing now heard at public meetings.

A state Prohibitory Convention in Rhode Island nominated a full ticket, with Henry Howard as candidate for Governor.

Rev. Dr. Chloekering is spending a month in the South in missionary temperance work among the colored people. He has visited their institution in Wilmington, Charleston, and Savannah, and addressed many of their large congregations. He finds them both accessible and very ready.

The Good-Templers of the town of Yonkers, New York, recently, Alabama, petitioned the late legislature for a law prohibiting the sale or giving away of liquor within two miles of the corporation which petition was granted, and the saloons have closed their doors. There is great rejoicing.

A comparison of the returns of the Internal Revenue Department from eleven districts in Indiana and Ohio, for the

months of January and February, shows a decrease of \$353,730 14.

IN OHIO.

The points which have attracted most attention since our last report, have been Cincinnati, Cleveland, Columbus and Dayton. Cincinnati has held large temperance meetings, the city is divided into eight districts for work, the ladies did their first street work on the 12th ultimo, and have visited hundreds of saloons. The Mayor of the city has prohibited all street work by the ladies and the excitement is intense.

At Dayton, there has been much determined work and great excitement. The ladies have been inspired at every step. In Cleveland the praying bands are followed by mobs; on the 19th inst., one man, acting the part of protector to the ladies, was beaten nearly to death, and the ladies barely escaped from the rioters in carriages. At Xenia and Plymouth the last saloons were closed on the 15th inst., after a long and desperate fight. The ladies of Crestline have effected the banishment of all liquors from the saloons and hotels under the small places, success, as usual, has crowned almost every effort. At Columbus 125 ladies took possession of the rounds of the State House on Friday, and prayed for an hour. The liquor dealers here are thoroughly organized against the crusaders.

At Morrow, Ohio, the most decided victory of the week has been achieved. Shields, who enjoyed one hundred and eighteen of the women and Dio Lewis from praying near his premises, has also surrendered. Only two saloons remain. The keeper of one has fled the town, and the other has promised to quit when the ladies do.

At Logan, Ohio, March 11, Capt. Henry Myers, a saloon-keeper, transferred his stock of liquors into the hands of responsible parties, until he can make a proper disposition of it, and has manifested his intention of abandoning the traffic.

The following is the plan pursued in Ohio:

"First, a general consultation among the friends of the cause, in preparation for a public meeting.

"Second, a larger meeting, with the pastors of the various churches on the platform.

"Third, the appointment of the best women in town, 100 for every 300 saloons.

"Fourth, daily visits of these women to run saloons for pleading, song, and prayer.

The Grand Jury of Pomeroy, have found two hundred indictments against liquor-dealers.

The Legislature is being deluged with petitions against repealing the liquor law.

At Greenfield, 2,600 have signed the pledge, and but one saloon remains open.

At Coshocton, ten saloons surrendered, and great excitement prevails.

In Green County the Grand Jury have brought in 361 indictments.

The Wheeling Intelligencer says that, at Barnesville, O., every lawyer in the place has signed a pledge agreeing not to defend the case of any saloon-keeper or liquor-seller that may be brought in any county, township, Mayor's or Police Court.

All but two saloons have been closed in Fayette County.

A guarantee fund of \$10,000 has been raised in Marion.

All the saloons but one have been closed in Frankfort.

Five hundred ladies of Zanesville have enlisted.

In Warren the last brewery is closed.

The war still goes on.

NEW YORK.

Several companies of women have been at work for two weeks or more, visiting saloons in New York City. Two places have been closed, and others have given the crusaders encouragement. A few public meetings have been well attended, and others are projected. The pulpits of the city generally gave expression on the subject last Sunday.

In Brooklyn there is much greater enthusiasm and more systematic and discrete management. One liquor-seller has been converted, and has given up his business. J. S. Spinney has offered to pay for half the liquor in Manhattan and Great Neck. East New York is destroying its liquor traffic, and Hunter's Point is equally alive.

In Saratoga, the movement is in its beginning. The ladies of Buffalo have sought to have the license repealed, but the Executive commission refused their request. Along the Hudson the churches and temperance societies are alive to the new demands upon them. The Legislature is about to return to New York and will organize the work in Brooklyn and other cities.

Miss Smiley has joined the great temperance army, and is making some powerful temperance speeches in Brooklyn.

PENNSYLVANIA.

The new movement is daily gaining strength in Pittsburgh. Certain saloon keepers have agreed to discontinue their business if paid for the liquor on hand. The enforcement of the Sunday law in Philadelphia proves a miserable farce. At Williamsport numerous saloons have been closed. On the 17th inst., several hundred Germans made a demonstration against the ladies, but no violence was done.

MARSHALLS.

The movement was unexpectedly revived in Worcester last Friday, when several bands of women undertook the work and visited about 30 saloons. Progress was made at some of the saloons, but no victory was gained.

NEW JERSEY.

A grand rally was held in Passaic. It is proposed to publish all the names of free holders who sign petitions for license.

At Patterson and Elizabeth, large meetings have been held and public sentiment is rapidly advancing to the most radical measures.

ILLINOIS.

The temperance crusade has opened actively in Chicago. Large meetings have been held, attended largely by ladies. Devotional exercises have been held, and about 400 ladies have entered upon the

work. A committee of one hundred were appointed to present a memorial to the City Council against the repeal of the Sunday ordinance, signed by 16,000. The ladies were beset on every hand as they left the hall, and assailed by yells and hootings by one of the vilest crowds that ever was congregated together.

Large and enthusiastic meetings have been held all over the state.

At Alton, Ill., the grand jury that has been investigating the liquor business in this city for a week, found indictments against two of the drug stores for selling liquors without a license, and contrary to the state liquor law.

At Belvidere, Jacksonville, Joliet, Champaign, Metamora, Illinois, large and enthusiastic meetings have been held.

INDIANA.

At South Bend a large mass-meeting was addressed by Hon. Schuyler Colfax, his address was able and earnest.

In Muncie all the best citizens are engaged in the movement.

At Lafayette meetings are held every day.

At Valparaiso the ladies have driven the saloon-keepers from the town.

In Jacksonville, one saloon has succumbed.

Three hundred have signed the pledge at Metamora.

At Greencastle, a large meeting was held. Hon. Will Cunnack addressing the audience.

All the druggists of Richmond, have signed the pledge.

In Seymour, \$30,000 have been subscribed to prosecute violators of the law.

MICHIGAN.

In Three Rivers, Mich., on March 11, a procession of eighty women proceeded from the Methodist Church to make calls upon the saloons and hotels where liquor was sold. One of these, when asked why they did not carry out the programme of the Ohio reformers, said: "We do use the power of prayer, but it is in private. Hundreds of ladies are even now on their knees, asking the Lord to strengthen us and carry dismay to the hearts of the destroyers of our peace. The Lord is a silent partner in this crusade of ours."

At Adrian, Mich., 1000 women are banded together for the temperance reform, five saloons have been closed.

The movement made its first real commencement at Allegan, Mich., where seventy-five ladies visited the saloons in praying bands. One grog-shop was closed, and the other dealers offered to close if their stock were bought out.

A large meeting was held in Detroit, and a committee of ladies appointed to prepare a plan of operations.

WISCONSIN.

The Opera House of La Crosse contained upwards of 1,500 persons at the opening meeting. An active campaign was resolved upon.

Sparta is aroused, and prepared to enter into any department of the work.

WEST VIRGINIA.

The campaign has been opened in Wheeling. Union prayer meetings are held daily.

LOUISIANA.

The Supreme Council of the United Friends of Temperance, in session in New Orleans, have adopted a resolution "heartily rejoicing over the uprising of the Christian women of the country against the gigantic vice of the age, and give them words of cheer from Louisiana."

TEXAS.

"The women's temperance movement against grog-shops has many cordial sympathizers in Texas."

"Dr. J. W. Harmon, editor of the Southern Organ (New Orleans), is lecturing throughout Texas in behalf of temperance."

"Rev. James Young has been lecturing throughout Texas for the past five years in the interests of 'The Friends of Temperance.'"

"Texas can boast of two senators in the United States Congress who have been lifelong teetotalers."

IOWA.

At Des Moines, several large meetings have been held, and the clergy have generally preached upon the subject.

At Decorah, Iowa, twenty-one saloons have been indicted.

In Iowa City, a Presbyterian pastor preached from the text, "Help these women."

Largely attended meetings have been held in Davenport, Ottumwa and Dubuque.

GENERAL.

The movement has commenced in Lincoln, Nebraska, Memphis, Tennessee; various places in Mississippi, Connecticut, Montreal and Canada. In Oregon, Kentucky and Nova Scotia.

A large number of cities and towns in Wisconsin and Missouri are engaged in the movement.

Educational.

Let every young man who reads the South Western, keep these words of President Eliot of Harvard University.

"Over and over again, men in high public station have been making utter wreck of their careers through their own dense ignorance of what it behooved them to know. In the prime of life, at the consummate instant for action, these men were found not only to lack the knowledge they needed, but to have lost all power to acquire or even to comprehend it. For ambitious young men no exhortation to lay broad and deep foundations in youth is so effective as the spectacle of promising careers ruined, and great opportunities of distinction and usefulness lost, mainly for lack of thorough education. The greater the natural ability of the conspicuous actors in such scenes, the more pitiable does it seem that they should fail at fifty for lack of the knowledge which they might easily have acquired at twenty-five. The whole experience of the country since 1861, military, legislative and administrative, has taught most effectively the lesson that the surest way to success in any profession, military or civil, scientific or learned, is to get in early life the

best and amplest training for it which the country affords."

President White, of Cornell, says that he knows of but one single instance among the young ladies at the University of inability to keep well up with the class. He observes that as a rule they average about ten per cent better on the examination papers than do the young men; that they have raised the average of conscience and manliness and decency more than ten per cent; and that the young women who took a degree at the last commencement stood easily among the first fifteen in a class of one hundred.

Amherst college has furnished more ministers and more missionaries in proportion to the whole number of its graduates than any other college in this country.

Revivals in the North.

Eighty have been added to the M. E. Church in Blandville, Ill., during the past winter. About one hundred and fifty converts have been made in the church in Hillsdale, Mich. During the past quarter 102 have united with the court at M. E. Church in Flint, Mich. A good revival in Sparta, Ill., has just resulted in 49 accessions. At Epworth, Iowa, 23 recently united with the church, making 50 accessions since conference. At Jonesville and Moores Plains, Mich., there have been 175 conversions recently.

Eighty have been converted on the Alton circuit, Iowa. On the Dixon district, Rock River Conference, Ill., there have been at least 1,050 conversions. The following list names the churches and accessions to the church: Sycamore, 137; Polo, 81; Grogan, 80; Malta, 76; Blackberry 73; Cortland, 61; Rock Falls, 60; Rochelle, 37; Mount Morris, 24; Milledgeville, 22; Lightsville 16; Lee Center, 11; Kingston, 10; other charges, 50. In Colchester, Ill., 21 persons have been added to the church. Twenty-six have united with the church in Frickford Iowa, recently. During the last quarter 24 have been converted in Eldora, Iowa. At Rochelle, Ill., a revival has resulted in over 60 conversions. At Pokykan, Mich. one hundred conversions have taken place.

On the Dew Plain circuit, Mich., 350 have professed religion. At Eaton Rapids, there have been 50 conversions. River, Mich., 20 converts. De Witt, 8. Bath, 15. St. Louis, Mich., 15.

Literary Notes.

"Wine as a beverage. By Rev. John F. Loyd. Hitchcock & Walden, Cincinnati, Ohio. This is a most excellent compendium of the temperance work in all its phases. The subject is treated under the heads, "Wine as a Beverage," "Facts about the Liquor Traffic," "Intemperance and Crime."

"Mortimer Tane Book. By Philip Phillips. A. S. Barnes & Co., New York. This work has been compiled to meet an increasing demand for a general metrical text book, and especially designed for all who love the worship of song in the sanctuary. The book is tastefully bound and we judge an excellent work in all respects.

"Life and Labors of Mrs. Van Cott. By Rev. John O. Foster. Hitchcock & Walden. This work will be found especially interesting at the present time to those who have attended the wonderful meetings now in progress in this city. The work is one of great interest, and profit, and we earnestly commend its perusal to our friends. It is full of revival incidents, and presents a connected memoir of this most remarkable woman. It reveals many of the sore trials and struggles through which she passed before entering upon her present labors. The book is handsomely bound and contains an excellent steel engraving of Mrs. Van Cott.

"We have received the Trinity Church Advocate, published at Louisville, Ky., and edited by Rev. D. Stevenson, D. D. The Advocate is neatly printed and is published gratuitously in the interest of the Trinity M. E. Church.

"The Republic for March treats a number of public questions with its usual spirit of fairness. The table of contents is as follows:

The Postal Telegraph; The Expenditures of the Government; The Social and Political Condition of Texas; The Political Situation; Specimens of Calumnies; Principles Above Persons; Newspaper Postage; Rebel History; Platform of the National Grange; Reform in the Patent Office.

New Orleans Markets.

COTTON.—The following are the arrivals since the twenty seventh ult:

Louisiana and Mississippi.....bales, 7,273
Lake.....152
Gulf.....280
Mobile.....298
Tennessee.....446
Texas.....133

Total.....9,714

We quote:

Low ordinary.....91 @ 101
Ordinary.....92 @ 102
Strict ordinary.....93 @ 103
Good ordinary.....94 @ 104
Strict good ordinary.....95 @ 105
Low middling.....96 @ 106
Strict low middling.....97 @ 107
Middling.....98 @ 108
Strict middling.....99 @ 109
Good middling.....100 @ 110

LOUISIANA MOLASSES.—On Tuesday 100 bbls. and 1 half bbl. were received, and were nearly all sold at 30c. for common, 35c. for fair, 40c. for good fair, 45c. for fully fair, 50c. for yellow clarified, and 75c. for seconds.

COIN.—On Tuesday 5,100 sacks sold at 75c. for white, and 80c. for yellow.

POKE.—The market is quiet but firm. Moss is held in round lots at \$14.50 @ 17c. per bushel, and 30c. for fair fermenting.

RACON.—On Tuesday 80 sacks sold, in three equal lots, at 75c. for shoulders, 90c. for clear ribs, and 10c. for fat.

HAMS.—Choice new sugar-cured are now in light supply and in demand, and firmer. They are quoted at 12c. @ 15c. per lb. On Tuesday 15 hams sold at 12c. per lb.

LARD.—On Tuesday 25 kegs packers' lard sold at 10c. per lb.

DRY SALT MEAT.—On Tuesday a car-load of shoulders, lard, sold at 9c., 10 casks shoulders at 6c., and 7 casks clear ribs sides at 8c. per lb.

REMARKS.

Gold opened on Tuesday at 112 1/2 (112 1/2) (against 113 1/2 at New York), and closed at 113 1/2 (against 113 1/2 at that market).

New Orleans Wholesale Prices.

Revised and Corrected to Date.

ARTICLES. FROM TO

AGRICULTURAL IMPLEMENTS.....\$3.00 @ 40.00
Cotton scrapers.....50.00 @ 60.00
Cotton weavers.....10.00 @ 20.00
Cultivators, Discs, and shovels.....10.00 @ 20.00

Coats.....9.00 @ 18.00
Culivators, riding and walking.....25.00 @ 35.00
Shovels and rades.....7.00 @ 10.00
Axes.....11.00 @ 17.00
Saws.....6.00 @ 10.00
Hail do, with culture.....8.00 @ 10.00
Manly's double shovel plow.....6.00 @ 9.75
Corn mills, Coleman.....12.00 @ 42.50
Bradford's grist mills.....130.00 @ 235.00

BRICKS, P. M.:
Country.....13.00 @ 16.00
English fire.....12.00 @ 13.00
Carroll's P. M.:
Sperma, New Bedford.....33.00 @ 36.00
Coal, P. M.:
Anthracite.....17.00 @ 18.00
Coke.....13.00 @ 14.00
Mexican.....28.00 @ 30.00
Java.....35.00 @ 38.00
In sacks.....10.00 @ 11.00

FEATHERS, P. M.:
Stora's raw-bone superphosphate.....65.00 @ 68.00
Stora's fine-ground bone.....45.00 @ 48.00
FLUOR, P. M.:
Double extra.....3.25 @ 3.50
Superior.....4.25 @ 4.50
FINE.....1.00 @ 1.25

RAFFIA, P. M.:
Prime.....18.00 @ 20.00
Lime, P. M.:
Western.....1.00 @ 1.25
Cement.....2.75 @ 3.00
Plaster Paris.....1.00 @ 1.25

LOANERS, P. M.:
Flooring, dressed.....18.00 @ 20.00
Flooring, rough.....12.00 @ 14.00
Weatherboards, dressed.....15.00 @ 18.00
Weatherboards, rough.....10.00 @ 12.00
Shingles, P. M.:
Oak.....80.00 @ 85.00
Coal oil, in barrels.....17.00 @ 20.00
Lime, raw.....1.00 @ 1.25
SUGAR, P. M.:
Crushed.....

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New Orleans.
Rev. W. K. PAYLE,
Houston, Texas.
Rev. GEO. W. HONEY,
Austin, Texas.

Poetry.

"Old Times."

There's a beautiful song on the almoner's air,
That drifts through the valley of dreams;
It comes from a clime where the roses were,
And a tender heart and bright brown hair,
That waves in the morning breeze.

Soft eyes of azure and eyes of brown,
And snow-white forelocks are there;
A glimmering cross and a glittering crown,
A thorn and a crown of thorns,
Lost hopes and leaden of prayer.

A breath of Spring in the breezy woods,
Sweet wafts from the opening pine;
Blue violet eyes beneath green lids,
A bubble of brooklets, a mead of bliss,
Bird warblers and clambering vines.

A rosy wreath and dimpled hand;
A ring and a slight bow;
Three golden links of a broken hand,
A tiny track on the snow-white sand,
A tear and a smile.

There's a tincture of grief in the beautiful song,
That thrills on the almoner's air,
And loneliness felt in the festive throng,
Sinks down on the soul as it trembles along,
From a clime where the roses were.

We heard it first at the dawn of day,
And it mingled with matin chimes,
But years have distanced the beautiful lay,
And its melody dwells from the way,
And we call it now "Old Times."

Missionary Notes on Mexico.

No. II.

By WILLIAM H. COOPER, D. D.

In my last paper I alluded to the bigotry of this people, and shall now proceed to illustrate the position.

EX-CONVENT OF SAN JOSE DE GRACIA.
I write these letters in this building. And why here? Thereby hangs a tale. But first let me promise that although at present workably lodged, I am by no means workably inclined. It is not good for man to be alone.

On my arrival in Orizaba, I made enquiry in all directions for a place in which to hold services, to serve also as a residence, but all to no purpose—none could be had. I met a gentleman who owns several buildings; but, on ascertaining our object, keys in hand, he struck right fast, positively refusing even to point them out, and traced his steps home-wards. Another, the proprietor of two well-located stores, either of which would have answered, stammered and equivocated, and finally would not let them, even for an English service, and vacant they remain unto this day. So we found it all over the city. At length, out of the way in the suburb, I engaged a neat cottage, and there, on the day of our tages, we, the stoned us, and at first service, the promises, con-might besmear.

Nothing remained, therefore, but to board the Lion in his accursed noxious volens, we have boarded. Finding it impossible to obtain quarters elsewhere, and believing it a ruse to get rid of us, in this way, quietly, at the beginning, we resolved not to be outdone; and therefore secured a suite of vacant rooms in the Ex-Convent of San Jose de Gracia, whoever he may have been, for this deponent is not informed. This immense property—which, had it been paid for, must have cost scores of thousands of dollars, together with a large church and chapel adjoining, and still occupied by the Romanists, was confiscated to the Government, who turned it over to the late Genl. Zancara in liquidation of certain claims, so that it is now the property of his heirs, my landlords. Thus, although constantly threatened, and pelted occasionally with stones and filth, we remain for the present.

It may illustrate Mexican character to mention that, after we had been regularly installed, (that is, Mr. Aguilar, the native assistant, his family, and myself) application was made to me to postpone our services for several weeks, i. e. until after the July elections, it being thought prejudicial to the prospects of one of the candidates for a high position that he should be known to have allowed the renting of a part of the convent to the Protestants! The proposition thus to turn us into a political church, was, of course, inadvisable. But we hope the still better, bye and bye. It is my confident expectation, that before this reaches you, arrangements will have been perfected for the transfer to us, either by sale or lease of the chapel adjoining—the principle street, and admirably adapted to our purpose. The edifice will seat about 400 persons, when cleansed of its idols. Whether we shall be allowed to stay there peacefully or not, after we get possession, is another question. The local authorities, however, assure us of all the protection in their power. Should any of your readers feel disposed to aid in the purchase of this, the first Protestant church of Orizaba, now is his opportunity.

PROTESTANTISM DISREPUTABLE.
Several tenants left the Convent on our entrance into it, as though our presence was pollution! Would they have been equally scrupulous in case of a gang of gamblers or robbers? But such is the state of feeling in this community. One lady of rank has experienced her desire to stone us, and others have experienced, and, by looks, manifested their abhorrence, somewhat after the manner of southern dames towards union offi-

Southwestern Advocate.

Rev. J. C. Hartzell, B. D., and Rev. A. C. McDonald, A. M., Editors.

VOLUME IX.

NEW ORLEANS, LA., THURSDAY, APRIL 23, 1874.

NUMBER 9.

TERMS OF PUBLICATION.

Terms One Dollar a Year, Cash in Advance.
All subscriptions run one year from the time they are taken.

ADVERTISING RATES.

SPACE.	1 week.	1 month.	3 months.	6 months.	1 year.
One inch.....	45 00	8 00	12 00	15 00	18 00
One-fourth col.....	17 00	35 00	52 00	65 00	75 00
One-half col.....	45 00	87 00	131 00	175 00	200 00
One column.....	85 00	175 00	265 00	350 00	400 00

No advertisement taken for less than three months.
All payments quarterly in Advance.

cers during the war of Rebellion. Oh! How they can scowl at one occasionally. This people have so long and persistently been taught that Protestantism is disreputable that they have gotten, in some degree, to believe it. The rail road, built and owned largely by Protestants, is, however, not disreputable. Nor is the New York and Vera Cruz Steamship Line, owned and manned largely, as it probably is, by Protestants. Nor is the commerce of the city of Mexico, largely carried on by Germans and other Protestants, particularly so. Nor is it opprobrious to trade with us, and take our money. The foreigner, heretic though he be, is always regarded as a good customer and more a man of honor than the Mexican—more trustworthy every way. It is only when religion becomes a factor in our policy that we become disreputable.

DIFFICULTIES OF THE WORK.

These are of no ordinary character, and, outside of the city of Mexico, their name is Legion. A poor man, for instance, attends our worship. He hears, ponders, and meditates. He then gets a Bible and Tracts, and becomes converted. Soon, however, word is circulated in his neighborhood that the man has turned Protestant, and then, infallibly as true as needle to the pole, commences the work of ostracization. A little business, if he have any, is proscribed and interdicted; or his employment is taken from him. He is placed, at once, under verbal sentence of excommunication. He is hoisted at and derided—shamed as though plague-infected. The finger of scorn is pointed at, and starvation threatens him.—Is it strange that many—especially of this time race—should falter and hesitate before resolving to encounter such a shower of obloquy and malevolence? With wife and children depending on them for daily bread, and with such consequences in prospect, not to be wondered at, is it that there should be many secret disciples? I often long that some prudently devised provision could be made for them. One of my flock—an intelligent German—has had his house twice burned down because of liberalism.

ANXIOUS ENQUIRIES.

There are many such, of various classes and conditions. I am constantly receiving calls from doubting and trembling enquirers—men and women whom we perhaps, do not see, as yet at our public meetings. They come by twos, threes, and sometimes four or more at a time, frequently manifesting great intelligence as to first principles, and a wonderful earnestness. They have tried Popery, and would know of us wanting. They have tried new religion. They have deserted Mother Church for years, feeling its rottenness and its hollowness. Convinced, they say they are, that it is a sham and a mockery, and yet have not known of a better—excepting that they have heard Protestants denounced as heretics, the offspring of Luther, an excommunicated Apostate. They have been hoping after the light, and now feel thankful that some one has come to show them the way of truth, and lead them to the longed-for fountain of salvation.

This, my dear brother, is no fancy sketch—no picture of the imagination. I have, in my present congregation, a venerable man, intelligent, refined, and in high social position (one of the few exceptions) who for forty years has repudiated Popery. On our first Sunday he presented himself as an enquirer—a noble Berean—as to our peculiar points of faith, carefully comparing them with his own, and seemed both rejoiced and satisfied. Here was a Protestant, not of man's making. As yet, however, the doors of his family are closed against us because of the prejudices of the country. I may not visit them.

A few months since I was summoned to the bedside of a servant of God who lay dying. He had attended my first English service in the city of Mexico. That sermon was the first he had listened to, in his native tongue, for two fifths of a century. He had become the father of a large family, and his wife and daughters, being Romanists, seeing that his last hour was near, had, according to custom, called in a Priest, to see "if it was his desire to be received into the Catholic Church." The sick man firmly refused to admit him to his presence. He was in a separate room, on my arrival. "You are building on the Rock of Ages?" "Yes," was his reply, "and that is better than the Rock of Peter!" At his request, I administered the communion, his family kneeling devoutly around his bed. That evening his spirit was with Jesus. Since a large concourse laid him to rest in the English Cemetery, there to await the resurrection of the faithful.

A young man called a few evenings ago, and spent some time in earnest conversation. He had seen military service, being an officer of the Republic. His father had designed him, and another son, for the priesthood, so called; but the church

swindled both out of their patrimony, on the death of their parents compelled to attend confession, at the age of sixteen, he manifested the greatest reluctance. Whereupon the confessor enquired if his coming was voluntarily? Answering in the negative, he was dismissed unsuited. A few days afterwards, meeting the confessor, on a full explanation of his views, the Priest admitted that he ought not to confess to man, but added, "this in confidence; it would not answer, to state it publicly." From that day the young man has not entered a church. He manifested great familiarity with the New Testament scriptures. Should we not send the gospel to such for their fuller confirmation?

ABSURD STORIES.

The absurdities put in circulation to damage our work, and prejudice the minds of the more simple-minded of our Indian population, are too numerous for notice, except as specimens. I give one or two, as a conclusion to this letter.

"Protestants worship the stars: and in their places of meeting, they converse themselves, and show their hatred of Christianity by inflicting lashes upon a crucifix, or image of the suffering Redeemer. Those who refuse to join in the perpetration of the sacrilege are made away with, in some mysterious manner, and are no more heard of."

And a few of the bolder ones come occasionally to see if these things are so—then return to their friends and contradict them, and so make as converts. Truly Rome must be well-nigh at her wits end when compelled to resort to the dissemination of such stuff as this for the entrapment of the unwary! But he would rather it were thus—rather combat any statement, however malignant, or unfounded, than be met with the solidity of indifference. When people think, there is always room to hope for reformation.

Women and the Bible.

REV. E. O. HAYEN, D. D.

In Israel women stood relatively higher than in any other nation. And yet the accursed system of polygamy was tolerated or practiced without rebuke under theocracy. If this does not prove that God has sometimes temporarily allowed what is not intrinsically best in better times, I am unable to understand either facts or words. Ezekiel, the prophet, represents Jehovah as saying: "Wherefore I gave unto them statutes that were not good, and judgments whereby they should not live." Ezekiel xx, 25. And Christ definitely says: "Moses, for the hardness of your hearts, suffered" what he, Christ, condemned. Now there are undoubtedly in the Old Testament history many expressions that do not indicate the will of God about women, but they do indicate the narrowness, the bigotry, the selfishness, and the wickedness so wrought into society and so inevitable in the times of ignorance, as to compel a temporary allowance. For instance, one of the expressions of Solomon in Ecclesiastes, if he wrote that book: "One man among a thousand have I found; but a woman among all these have I not found!" This is just such testimony as we should expect from an aged polygamist. Had he married one good wife and lived with her alone, his testimony would have been different.

Also in the New Testament there are passages about women which show by their very nature and by the circumstances that evoked them, that they apply to temporary conditions, and do not express an unalterable principle. It is true that Paul the apostle makes use of strong expressions which seem to forbid women to speak in religious assemblies. He says to the Corinthians: "Let your women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." 1 Cor. xiv, 34. Now I have no disposition to explain this way—but I have a right to ask. What is the real meaning of it? Does it announce that we must not crowd all the significance possible into an expression and insist upon its exhaustive enforcement, but ask for the obvious purpose of the speaker, and how far he designed the application to extend. The reason he gives for his prohibition is that women are "under obedience;" but are men also under obedience? He also adds, it is a shame for women to speak in the Church. But why? Must it always and everywhere be a shame; observe, Paul was writing to a disobedient and undisciplined society of people, who had been holding clamorous and disgraceful meetings, turning the very sacrament of the Lord's Supper into revelry. The only way to make them decent was to lay down a severe rule. Now did he not say some things that cannot be applicable to us in the nineteenth century? Would Paul have recommended Corinthian women to teach in a Sunday-school?

Now, I infer from this that women might both pray and prophesy in public, even in Corinth, and that Paul only insisted that when they did so they should follow the customs of that corrupt time and place, and wear their veils—a custom by no means demanded here. I think that this was mere temporary prejudice on the part of the people of that time and place.

When, then, does Paul mean, in the same epistle, by forbidding women "to teach?" Evidently it was not what he meant by either praying or prophesying in public—for both those he had allowed, if only they would do it while wearing the customary veil. So also in his repetition of the same counsel to Timothy—his meaning may be inferred not to include praying and prophesying in public. It was probably a prohibition of women to participate in the discussions and decisions of the Church when assembled for business. The people, in Paul's opinion, were not ready for that practice. Whatever it was, it may have been only his personal opinion, founded on an interpretation of another Scripture, which we have as well as he. He did not announce it as the will of God for all time and all nations. The time will certainly come, and may have already come, when women are so educated and strengthened by responsibility as to be able to participate in business discussion and decision, as well as in public prayer and prophesying, or preaching.—The latter of which has been practiced in all ages of the Church.

Among the Israelites women proscribed in many instances. During the 400 years when Israel was a kind of unorganized republic, choosing, though informally, their own rulers or judges, one of the most successful of those magistrates was a woman—Deborah; an instance, perhaps, without a parallel in the past; for, though women have often succeeded to sovereignty by family relationship, history affords few, if any, other instances of a great nation choosing a woman from the people as their chief magistrate.

One of the most marked prophecies in the Old Testament of the coming glory of the Messiah's kingdom was that of the Prophet Joel, quoted by St. Peter on the day of its fulfillment the day of Pentecost: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit on all flesh; and your sons and your daughters shall prophesy, . . . and on my servants and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." The Holy Spirit itself was to make women prophesy. Various instances were afterward mentioned of women that prophesied, or gave religious instruction and exhortation in public. All this shows the spirit of Christianity.

Education and Labor.

The following valuable suggestions on this subject are taken from the report of the Louisiana State Superintendent of Education:

It is time for the people of this State to take into serious consideration this subject.

The war between capital and labor; the men of toil and the men of wealth, was until 1863 (in this State) a one-sided affair. The black laborer then was in the eyes of the law a chattel, a slave, deemed by the capitalist as capable of little more development than the brute, and the poor white laborer was very little better off. Since 1863, the status of the laborer in the same eyes has materially changed, and so has the character of the war, and it is in these changes, that the careful observer and inquirer after the causes that produce effects seen, discovers that which has, and is producing the restless upheaving and disorder among the people in this, and our sister States South. It is not race or color to any appreciable extent, but instead, caste, the outgrowth of the arrogance of wealth, trying to maintain over freedom the unalloyed supremacy it held over slaves.

Before 1863 the laborers of this and other Southern States, because of the might the men of wealth derived from the black code, were denied educational advantages, hence the inequality of the fight. Since 1863, with the black code repealed and fetters of slavery broken, and all laborers emancipated, they are rapidly forming an alliance with the forces of education that has already existed, and which will soon put them on vantage ground, when the result of the contest will not long be problematical.

The laborer in the South to-day, white as well as colored, impelled by the reminiscences of the hopeless fight against wealth waged in the past, "count all things but loss," that they may obtain for themselves and their children that which alone can aid them in maintaining the struggle that capital forces upon them. In every portion of the civilized world capital strives to oppress and control labor. The battles against this oppression are recognized in the

"strikes," unions, associations and leagues of the laborers, formed to resist the encroachments of capital and its oppressions. The wise and good of nations' statesmen and educators, beholding the strife and understanding its cause, ally themselves with the laborers by recognizing their belligerent rights, and offer or direct them to where and how they may obtain the sinews of war, viz.: education; and this is not done because of enmity to wealth. No, no, but because of right, because of justice, because of a desire for the greatest good to the greatest number.

There is no force as powerful to lift mankind from a position of dependence and narrow, circumscribed life as education. It is the laborer's faithful friend and counselor, standing sentinel to guard his liberties, to render a helping hand in the hour of perplexity and doubt, the good genius that enables him to overcome the difficulties and embarrassments of the hour, and achieve success. It brings skill to the artisan, instructs the farmer how to force the soil to yield her richest harvest cotton, rice sugar and corn. It aids him at market in selling the products of his toil, teaches him to profitable exchange his products for those of his neighbor, etc., to wisely discriminate when and how to invest his surplus funds. It is the guardian of his home and family, the angel of peace, whose presence ever gladdens and elevates the heart. It enables its possessor to meet the responsibilities of life in their relation to the country, State, society and family. It is of God, and true education will lead to God.

Sumner's Ambition.

A writer in the Washington Chronicle relates the two following very interesting instances of the offer to Mr. Sumner of high office and of his refusal of the same:

"Soon after Chief Justice Taney's death he showed me a card from the President, upon which was written: 'Hon. Charles Sumner: The vacant Chief Justiceship is placed at your disposal. A. Lincoln.'"

He then said: "There was a time when this office would have been the realized dream of my youth; but now it must not, it can not be. The breach between Mr. Chase and the President is growing wider and wider, and this will close it. No personal sacrifice is too great, nor can any thing tempt me to desert my post. The Republican party must remain intact until its mission is fulfilled."

It is well known that only the great Senator's persistency accomplished the appointment of Mr. Chase, after a tedious delay from October to December. Mr. Chase through life remained unconscious of Mr. Lincoln's offer and Mr. Sumner's refusal. Such was the delicacy of feeling that pre-eminently characterized his acts and efforts for his friends. The simple autographic card alone remains a witness that ambition was not the infirmity of his noble mind. Mr. Lincoln often spoke of him as his "stand-by," and to him were confided all the doubtful questions of his foreign policy; to N. P. Willis, the poet, and to others, he called him "his good genius," and to him, first of all, was told that thrice dreamt dream that preceded Lincoln's assassination.

Mr. Sumner has left on record his liking for Mr. Lincoln, and of his full appreciation of his wonderful character, his patience, and his patriotism in times of trying troubles. The cool fast-bosomed and the classic scholar fraternized, and found a common cause in which to labor, to suffer, and to die.

During the pendency of the San Domingo treaty Mr. Sumner was offered, through the Secretary of State, the mission to England in place of Mr. Motley. Mr. Fish called upon him at his own house and tendered him the appointment. In answer, Mr. Sumner was brief and decisive. He indicated an inflexible determination to remain in the Senate in preference to any appointment in the gifts of the President. I believe this was the last friendly interview between the two.

The Nashville Advocate publishes the statistics of the church south, as they will appear in the forthcoming volume of the general minutes.

The number of members is: white, 659,777; colored, 3,429; Indian, 4,779; total, 670,600. The number of traveling preachers is 3,137, and of local preachers, 5,244. There are 7,019 Sunday-schools, with 48,530 teachers, and 321,572 scholars. The collections for conference claimants were \$64,031.70; and for missions, \$96,644.32; showing an increase of \$2,504.36 in the collections for missions, and a decrease of \$1,248.74 in those for conference claimants.

—He that hath a trade, hath an estate; and he that hath a calling, hath a place of profit and honor. A plowman on his legs is higher than a gentleman on his knees.

General Intelligence.

—Georgia has thirty-four cotton and woolen mills.

—Bishop Ames writes that his health is improving and that he is able to preach without injury.

—The Southern States embrace an area of nearly 900,000 square miles, with a population of about 15,000,000.

—Yale graduates this year its first colored students, one from the academic and one from the theological department.

—There is scarcely a man in Mr. Spurgeon's congregation, aggregating 6,000 persons, whom he does not personally know.

—The East Tennessee Conference are doing more real good this Conference year than at any time since the war.

—The fair recently held in Baltimore, in behalf of the Aged Methodist Home, netted eight thousand dollars. It was in progress ten days.

—The Austin Journal says it is estimated that more than one million head of cattle, of all ages, were shipped from Texas during the past year.

—The Howe Sewing Machine Company have in contemplation the erection of a factory at some point in the South for the manufacture of their machines.

—Advices from Rome to February 20th state that our missionary had added, up to that date, to the company of believers sixteen probationers.

—Queen Victoria is now in the thirty-seventh year of her reign, and the fifty-fifth of her age. She has nine children and twenty one grandchildren.

—The last vote cast by Charles Sumner in the Senate was in favor of the bill providing for the appointing of a commission to investigate the liquor traffic.

—During the last year the Methodist Episcopal Church built 4,027 churches, of which the Church Extension Society erected or aided 2,205, or nearly one-fourth of the whole.

—The San Antonio (Texas) Herald announces that the population of that city is 16,000, viz: 10,000 Americans, 4,000 Mexicans, and 2,000 negroes.

—The series of meetings held in St. Louis, by Mr. Hammond, have resulted, it is estimated, in near 5,000 conversions. He is now in Galveston, Texas, to lead and assist in special meetings in that city.

—Methodism is relatively stronger in Newark, N. J., than any other city in the Union, except, possibly, Baltimore. With a population of 125,000, Newark contains fourteen Methodist Churches.

—The Shreveport Times mentions as evidence of the encouraging sign of a revival of the trade of that city, that up to March 21st the receipts of cotton were fifteen thousand bales in excess of last season.

—Rev. Thomas Smith, a Baptist Minister, was one hundred and one years old on Jan. 22d. He lives in Parrotsville, Cooke county, Tenn., and is still hearty. He was pastor of one church for forty-four years, and he still preaches.

—A new religious body, styling itself the New Catholic Church, has been organized in New York. Its purpose, says the New York Sun, is to bring about a religious reconciliation of all mankind, and to create a religious cooperative unity.

—Atlanta, Augusta and Macon are competing with each other to secure the location of a manufactory of Howe sewing machines. The capital of the company is to be \$500,000, and will give work to over three hundred hands.

—Latest advices from Guadalajara Mexico, are of March 7th, when the trial of the murderers of Rev. John L. Stephens, of Boston, was progressing. Every effort is evidently being made by the Government to bring the culprits to justice.

—The colored exodus from Alabama and Georgia continues. The Montgomery Advertiser learns that 15,000 tickets for colored emigrants have been taken up on the roads leading southward and westward from that city.

—The great work in the Centenary Methodist Church, Chicago, continues. Up to March 21st, three hundred and twenty persons have united and others are expected. Over four hundred conversions are reported, most of whom are adults. Out of this number, Rev. J. O. Peck, the pastor, says he could organize and equip a first-class church.

—On Friday, the 10th inst, a large crowd assembled in Greenwood Cemetery, in this city, to witness the ceremony of the dedication of a monument erected in honor of the Confederate dead. After prayer by Rev. B. M. Palmer, Mr. H. N. Ogden delivered a very eloquent and earnest oration in memory of the Confederate dead.

—The Philadelphia Conference was apportioned by the General Mission Committee at its session in No-

ember last \$52,000 to be raised during the year for the support of the Methodist Episcopal missionary work. The Conference reported the collection last week. So grandly have the churches come up to the work placed by the Committee in their keeping that they report an aggregate of fifty-six thousand dollars!

—A papal authority informed Dr. J. P. Newman that the former's church has in China "forty bishops, nearly a thousand priests, forty sisters of charity" (who had thousands of orphans in their charge, sixty colleges, with learned professors and many students, and half a million communicants). Even attempts to discount, the remainder is starting, and should be stimulating to China.

—The people of Memphis have contributed thirteen thousand dollars to the endowment of the Vanderbilt university. In addition to this, Gen. N. B. Forrest has transferred to the university, Dr. Young, five thousand five hundred dollars of the capital stock of the Selma and Memphis railroad for the benefit of the university.

—Thurlow Weed—himself no chicken as to age—writes to the New York Tribune sketches of George Trivette, of Monroe county, Pa., 112 years old, George Trivette, who at the age of 109 keeps the hotel at Daleville, Pa., and Captain Labrecht, formerly of the British army, with whom he died Sunday, the 8th, it being the 109th anniversary of his birth. The old soldier has full possession of his faculties.

—The Northern Advocate of the 20th ult. says: "We have carefully examined our files since January 1st, and by making a discount of about one tenth on all reports except those giving the number 'received into the church on probation,' we find about four thousand five hundred converted up to March 18th. Besides these there are many hundreds of which we have never received any report. Over four hundred a week!"

—Texas is developing an inexhaustible source of supply for salt. Her bayous are variable mines of wealth, if properly worked. One of these—the Laguna Madre—is one hundred and twenty miles long, and from three to six miles broad, and not more than eighteen inches deep. The water is rapidly evaporated, and the salt settles in great quantities in the bottom. The amount of salt from this source is estimated at 10,000,000 bushels in the season, which it is said, can be placed on navigation at ten cents per bushel.

—The Macon Telegraph reports Mr. Thomas H. Williamson, in South-western Georgia, as this year planting three thousand acres of corn and two thousand acres cotton, and adds: "His fields are filled with corn, which he raised, his smoke-house is stocked with home-made bacon, he has a hundred mules, a thrifty flock of sheep, including forty lambs, plenty of hogs to make his meat next year, fine cows, and plenty of milk and butter produced at home; and yet it is said Georgia farmers are hard run—corn and meat are so expensive."

—We glean the following items from the Mississippi papers:

The liquor dealers in Canton and Woodville have received warning letters from the ladies of those cities. Columbus is now interested in six enterprises of commercial importance to her.

The President of the Water Valley Manufacturing Company, Col. M. D. L. Stephens, has concluded negotiations with parties north for the necessary looms, spindles, machinery, etc., to put the cotton factory in motion.

The Newton Ledger notes: The crop of sugar cane will be large this year in East Mississippi. Our soil produces fine cane, and we would like to see the planting of it more general. We have seen splendid specimens of both sugar and molasses made from the cane of this section: and this branch of industry should be encouraged.

West Point Citizen: From a gentleman who has lately traveled over nearly the whole of the county, we learn that the planters are very much discouraged, and that very little corn and cotton have been planted. In most neighborhoods plowing is not yet completed, and will not be until dry weather. Nearly all the streams are out of their banks still, and days must elapse before the water can be carried off, and dirt roads are almost impassable.

Clark county correspondence Jackson Vindicator: The average in cotton will be much less than last year. The preparations for next crop, up to 12th March, very forward, but the heavy rains since have much retarded the planters—At this date much behind in planting. Five times more oats sowed this year than last, and a good prospect for a good yield was never better. There will be more corn planted than ever before in this county.

Nearly all the corn and meat with which to make the next crop will have to be bought, but next year we hope to do better.

"Art. 1. The plian promise to tell the truth, and fulfil duties undertaken, takes the place of the religious oath, with its effects and penalties.

It is said that the Catholic priests are very much opposed to the new features of the constitution, and that they threaten excommunication and other penalties to those who favor them. It is one of the signs of the times, however, that the excommunications of a priest have no terrors for the people. As the old religion is losing its hold on the Mexicans, may the Lord provide them with a truer and purer form of Christianity.

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Southwestern Advocate.

Rev. J. C. Hartzell, B. D., and Rev. A. C. McDonald, A. M., Editors.

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Poetry.

There is no Unbelief.

There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief;
Whoever says whom clouds are in the sky,
Be patient heart light breaketh by and by,
Treads the Most High.

There is no unbelief;
Whoever sees beneath winter's fields of snow
The silent harvest of the summer grow
God's power must know.

There is no unbelief;
Whoever says to-morrow, the unknown
The future, trusteth in the power alone,
None dare disown.

There is no unbelief;
Froed skeptic heart! light comes but
And so in grief, like faith true year eye
Upward unconsciously.

There is no unbelief.
The heart that looks on when dear eye-
side close
And dares to live when life has only woe
God's comfort knows.

There is no unbelief.
The soul survives though all its treas-
ure die;
The heart lives by that faith the lips decay,
God knoweth why.

L. Y. C.

The Far East.

From a letter from Rev. J. P. Newman, D.D., to General C. Bussey of this city, we make the following extracts. The letter is dated March 5th, at the Garden of Eden:

"I feel sure that a letter from this sacred and historic place will be agreeable to you as from any spot on this wide world. Whether it is the identical site of the Garden or not, the site is one of unsurpassed grandeur. It is the very extreme of a great peninsula which terminates in a point not four feet wide. As I stood there, I could extend my right hand over the Euphrates and my left hand over the Tigris, while at my feet their united waters meet and form the Strait-el-Arab, whose course is to the sea; and beyond was the river Jash, which, with the others, make the four rivers mentioned by Moses. The soil of the Garden is rich, and is covered with groves of date palms, wherein were flocks of beautiful white and colored doves. No one could wish for a grander birthplace, washed by such majestic rivers, and rich in other spots on earth is better supported as the cradle of our race. I was contented to believe that I was not far from where God formed man out of the dust of the earth, and where he planted a garden of delights in which our first parents lived in the innocence of their new creation. From an aged tree which stands on the bank of the river, I plucked a leaf, which I enclose you as a memorial of Eden.

"Having said so much of the Garden, I may now give you some account of my journey thence. For three months I was in Japan, one of the most beautiful countries in the world, and containing a people who are polite, cheerful and progressive. They are rapidly, and I hope, successfully, breaking away from the idolatry of the past, and have entered upon a course of improvement and development which will finally elevate them to the prosperity and power of a first-class nation. From Japan I crossed over to China, with its teeming millions, where I visited some of the oldest cities in the world, and studied many questions full of interest to the Christian scholar. Cold and conceited, the Chinese are unlike in every particular their neighbors of Japan. But when once they shall accept Christian civilization, they will be an untold power for good among the nations of the earth. Yet before that good day comes, China must pass through great and perhaps bloody revolutions, which may be in the near future. Three months in the 'flowery kingdom' was sufficient for my purposes, and thence I visited the tropics on my way to India, which is now an English colony. Here I found myself in classic lands, where some of the world's greatest men have lived and reigned. Unlike the Chinese and Japanese, the people of India are a mixed race, divided by their religions into so many distinct parties. Happy, indeed, it is for them, that they are now under a great Christian power, whose laws, system of education, and unity of religion, will unify and elevate them to a better political life. In all these lands, Christian missions are a sublime success, and my personal observation encourages me in the belief that the nations of this world will yet be given to our Divine Lord."

Education in Mississippi.

By PROF. W. W. HOOVER.

Having noticed at different times articles in your columns, devoted to the interests of education, and being interested in the same myself, I write a word. That the permanency and stability of a republican form of government, whether State or National, depends upon the moral and intellectual education, and the general intelligence of the masses, is no longer a question of speculation or doubt. The question has passed beyond the domain of theory, and become a well demonstrated fact. The people who rule by the ballot must be an intelligent people, else that which was bequeathed to them as a priceless legacy, will become their worst enemy. I have noticed with much satisfaction the interest taken in this subject by the State authorities, and yet while we rejoice in this, it is also apparent that the best and most economical means have not always been employed to accomplish the end in view. Many appropriations have been made and are still being made which fail to secure the designed object, because of the complicated machinery through which the money must pass, the great number of salaried officers employed, and the high salaries paid.

While we believe the laborer is worthy of his hire, we also believe that many of our school officers have received greater salaries than their labor would warrant, and that the taxpayers have had just cause of complaint. We are glad our present Governor has touched upon these points so closely, and that the legislators have been disposed to act in harmony with his wise and manly suggestions. There is, however, yet room for improvement in our public school system, and at the same time retrenchment in the expense incurred in carrying it forward. There is an imperative need of men of large experience, broad culture and indefatigable energy to engage in this great work and carry it forward until every man, woman and child in Mississippi is brought within its golden circle. We hope we will be pardoned if we pass by, for the present, the many excellent schools in the State, and say a word or two concerning Shaw University. Though much embarrassed for want of sufficient room and adequate means to carry on our work as successfully as we would like, yet by earnest toil and effort we believe something has been done toward fitting a few persons for citizenship, and the duties of the same. There have been in our school during the year, 227 students, though not more than three fourths that number have been present at any one time. Such a large number have sustained a good grade of scholarship, and deserve much credit for their faithful and persevering efforts.

During the month of March, 43 have made a standing of 8 and above.

On the Bar.

We make the following extracts from letters written by Bro. W. O. Woodward, who left this port for England some two weeks since.

I am quite sure this will be an unexpected letter to you, but that terrible impediment to the trade of New Orleans has barred the progress of the good steam-ship "Memphis," upon which I am a passenger, and she has been fast here for two days with no better prospect of getting over the bar than when she reached it on Wednesday. Four tow-boats were employed to assist the "Memphis," but they failed to get her clear. Since then the Government dredge-boat "Essex" has been at work hard. Capt. Elwell, who commands her, having not only striven to deepen the channel in front, but also endeavored by making fast to the "Memphis" with ropes, to pull her over the bar. All efforts thus far have proved futile, and I fear that we are for a long detention.

As the "Memphis" steamed down the river, there was more than one friend I recognized on the banks along the lower coast, who waived a farewell with their handkerchiefs. The last of these were Bro. Madden, and Dr. Westerfield's family at Buras. It is monotonous to an extreme to remain in this position with so little prospect of an early change. The vessel is gradually working over the bar, but by so slow a process, that unless we have a high tide or two, we may be weeks ere we get clear. Isn't this very comforting? and yet there is hope in it, with patient waiting.

Yesterday was my first Sabbath on board this ship, but although quite removed from friends on shore, it was not strictly a Sabbath at sea; for we are not quite in the Gulf yet. Captain Melton, who is master of this vessel, and a very agreeable one too, readily consented for divine service to be held in the cabin, and although of the Established Church, (as the church of England is called), was not averse to a Methodist preacher conducting worship in the Methodist fashion. Most of the

steering passengers were present, as well as a portion of the ship's crew not on duty. There is but one saloon or cabin passenger beside myself, a lady, who was also present. The service was one of comfort to me, and I hope not without profit to all present. I told them that during the voyage, I was anxious that we might be made a mutual help to each other, and that the acquaintance made might form a pleasant recollection for future years, that I desired to meet with them every evening, if possible, that we might join together in hymns of praise and prayer. At night we met again in the saloon, and spent a very pleasant hour in singing, at the close of which all knelt with me in prayer.

May 6th. More than a week has passed since I commenced this letter, and the vessel is still on the bar. But there is a very fair prospect of getting away in a day or two, the Captain having concluded to commence lighting her, and they are at work putting off cotton on to a barge which has just arrived with coal. This has been about the most wearisome two weeks I have spent for years, in fact as wearisome as any portion of my life while in the enjoyment of health, and I have regretted over and over again, that I left my books behind in New Orleans. It may do for two or three days to get up in the morning and see the same old buoys which mark the channel; the same light-houses to indicate the entrance to the Mississippi, and give an anxious look at the compass to notice if even a little change has taken place in the position of the vessel during the night, but this thing continued for thirteen mornings, and thirteen times thirteen during each day, and you will allow it becomes, when there is little or no perceptible change for the better, a dreary monotony indeed. In such a case any change is welcomed, though it be without any improvement. The "Texas," belonging to the same line of steamers as this ship, is fast on the bar at South-west Pass, while the "Mississippi," also of the same line, is a total wreck, so I learn from the pilot, on the Florida coast. This is rather heavy all at once for one company to have. Our second Sabbath on the bar was not so pleasant as the first. The crew and all the male steering passengers were at work all day moving cotton from the forward part of the vessel to the stern, all of which proved of no avail. At night, however, I spoke to the captain about holding divine service, and we had a very pleasant meeting in the cabin, a number of the officers and steering passengers being present.

May 6th. I must put a few cheerful words here and close my letter, so as to give it to the bar pilot, who leaves the vessel to-day, and has promised to post my letter at Buras. By this you will know that we are over the bar at last. The cotton taken off yesterday so lifted the forward part of the vessel, that during the night she had got round more into the channel, and this morning the engines put at work early and the sails spread, and in about two hours she had worked over the bar. I felt like jumping and shouting. I am indeed thankful that we are at last over this first trouble at the commencement of a long voyage, and pray that it may be the worst we shall meet with. Remember me with kindly greeting to the brethren.

The Methodists of England have 7,000 churches, valued at \$60,000,000 gold; 1,390 ministers and 35,000 local preachers, and between 300,000 and 400,000 church members. Upwards of 1,000,000 persons attend their ministry, 600,000 children attend their Sunday-schools and 120,000 attend their day schools and other educational institutions. Wesleyan Methodism employs more missionaries abroad than the Church of England, the Independents and the Baptists put together. American Methodist missionaries are doing some good work in India, and the English authorities appreciate it. But one correspondent says that there is danger that a number of them will work themselves to death before they can be reinforced. One missionary, for instance, preaches about ten sermons per week and travels 1,170 miles, and every fourth week 1,400 miles. Is it necessary any longer to allow these laborers to wear themselves out, as not a few have, prematurely? Devotion is noble, but it ought not to shorten life willfully, so to speak.

TEXAS.—Sea Island cotton is being extensively cultivated and with success, on the coast country.

—At Indianola, business is good.

—In Faunin county, prospects are good for all crops, wheat two foot high and jointing.

—Sam Houston, son of the hero of San Jacinto, is an applicant for a captaincy in one of the frontier companies.

—In Gonzales, grasshoppers have appeared in large numbers.

—In Bexar county, half the wheat crop has been ruined by the frost.

Johanna Sebus.

The poet Goethe tells a sad and beautiful story—and it is the more sad and beautiful because it is true—of a young girl, Johanna Sebus, who, in the year 1800, when the sea broke down the dykes and overflowed her native village, proved herself worthy of a great poet's song.

Johanna, or Joanna, as we would call her, was only seventeen years old, but no one in the village had the noble spirit and quiet courage of this strong, true-hearted girl.

When the waters rose around the houses, and the waves washed up to the very floor steps, Johanna knew that there was no longer safety, excepting on the high grounds near the village. But how were they to reach those high grounds? The water was nearly knee-deep and rising every moment. The roaring and surging of the waves and the wind was heard in every direction, and the dyke was giving way, piece by piece, before the rushing flood. Every moment the danger increased. There was no time to hesitate.

Johanna's mother, an aged woman, could not force her way through those raging waves. But Johanna was tall and strong. She took her old mother in her arms and stepped boldly into the water. The waves dashed against her, but she pressed on. Her neighbors, a mother and three children, seeing her leave them, were seized with a sudden terror. Not until this moment did they know how much they depended on the brave Johanna, the only person to whom they could look for counsel or help in this hour of peril.

After a word or two of encouragement to her mother, who trembled as she saw the waters boiling beneath her, so terribly near to her, Johanna turned to her neighbors and called to them to fly to the hill close by, which was yet dry, and would afford them safety for a time, and assured them that she would return to them as soon as she had placed her mother on the high ground. "And my poor coat," she cried, as she heard her favorite blessing after her; "take him with you. Don't leave him to die."

As soon as she reached a place of safety, Johanna set her mother upon the ground, and, without a moment's pause, turned around to hurry back through the ever-deepening water. Her old mother cried out:

"Oh! where are you going? The path is washed away! Oh, my daughter! will you go into that dreadful flood again?"

"Mother, they must be saved!" said Johanna, as she plunged into the water, by this time more than knee-deep.

The dyke was now on the point of giving away entirely. A bill of water seemed roaring and foaming towards the village.

But Johanna pressed on over the path which she knew so well, although it was now covered with water. The waves dashed against her, almost knocking her down, and drenching her from head to foot. At last she reached the little hill where she had left her neighbors. But almost at this moment the dyke gave way; a mad deluge rushed in, sweeping over everything before it, and around the little hill soon boiled a turbulent sea, rising above its highest point.

As the great waves roll over the ground on which they stand, clinging in terror to each other, Johanna's poor neighbor and her children cannot keep their foothold. They are washed away, and disappear beneath the raging flood. As they sink, one of the children seizes the goat by one horn and drags him down. Times, all but Johanna are lost.

Johanna stands alone, still firm and strong, but the waters are rising and rising around her.

Who is there now to save this noble girl? She has many friends and many lovers, but no one of them comes to her now. Nothing comes to her but the salt, angry waves. Nowhere can she see even a boat.

She casts one look up to heaven, and then the waters surge fiercely against her, and she is gone!

Now nothing is to be seen where the village stood but a wild waste of waters, with here and there a steeple or a tree rising up above the flood.

But as the survivors gaze upon the wide-spread desolation, the thought of the brave and beautiful girl who gave her life for others throws a deep gloom upon the mournful scene.

And even when the waters subside and the land reappears, no one who knew Johanna can be glad. They weep for her and cannot forget her.

This is a sad story of a noble girl. Only those who have read it as Goethe so tenderly and dramatically tells it in his poem, "Johanna Sebus," can appreciate its true pathos and force.—John Levee, in St. Nicholas for May.

Col. David Crockett's daughter, Mrs. Halford, has offered a portrait of her illustrious father to the State of Texas.

The Stevens' Murder.

The following is taken from an account of the assassination of Rev. John Stevens, a missionary to Mexico, published in *Louza de San Baltazar*, a periodical of Guadalupe:

"At dawn of Monday March 2nd, a small group of men, apparently somewhat intoxicated, appeared before the house which was occupied by Mr. Stevens. The crowd soon became a multitude, and from time to time arose the cry of 'Long live our rector!' 'Death to the Protestants!' Stones were thrown against the doors and windows of the house, and firearms were discharged. Finally, about two hundred men gathered together; the crowd attacked the door and attempted to force an entrance. When young Stevens understood that this demonstration was not simply that of drunken men, he took a Bible and ascended to the top of the house. The bandits finally effected an entrance, pillaged the house, brandishing their weapons, still shouting 'Long live our rector!' 'Death to the Protestants!' etc."

Stevens seeing some of the citizens of the place in the court yard, descended, and asked for assistance. But his answer was the discharge of firearms upon him, the bullets struck him in the breast and head, causing instant death. He fell with the Bible still in his hand, uttering no word against his executioners—Roman Catholics. His spirit purified by martyrdom, fled to the bosom of God.

REMEDY FOR CANCER.—Col. Ussery, of DeSoto, Louisiana, says that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell; put in salt and mix with the yolk as long as it will receive it; stir them together until the same is formed; put a portion of this on a piece of sticking plaster and apply to the cancer about twice a day. He tried the remedy twice in his own family with entire success. It has also been tried on two cases in Rhode Island, with perfect success. Such a remedy is within the reach of every one, and should be known to the whole world.

MEXICO.—The following items are from the *Two Republics*, City of Mexico:

—In the district of Pinos (Zacatecas) the mines are producing large quantities of silver.

—The diligence has been robbed twice, very recently, near Jalapa.

—Six of the murderers of Mr. Stephens have been condemned to death, and the sentence sent to the Supreme Court of Jalisco for approval. The court which condemned the six, declared itself incompetent to try the accused, and the Supreme Court will decide by what court they must be tried.

—According to the latest estimates, the City of Mexico has 230,000 inhabitants, Leon 110,000, Puebla 78,000, Guadalupe 70,000, Guanajuato 65,000, and San Luis Potosi 59,000.

—There has not been a single death from yellow fever, this season in Vera Cruz.

—The cotton crop in Sinaloa this year, is not good.

—The prefect of Jalapa arrested and fined the priests of that town for leading a religious procession through the streets.

—The Milwaukee Sentinel says: "When a little more time has gone by and the people of the South have recovered from the destruction of their pecuniary social system, the growth and development of that region will be astonishing. Northern capital is already finding profitable investment in factories and mines, and the tide will constantly increase. This added to the influx of agriculturalists will have their effects in increased intercourse and a better understanding. The interests of trade are more powerful than sectional feeling, and will surely overcome whatever of resentment there may be in the South toward the North. The time will come when the sections will become more completely amalgamated than was possible under the old conditions of slavery. We have no 'irrepressible conflict' between free and slave labor to keep us apart now, and hence are steadily growing together, whereas before we were growing apart."

—Bishop Ames, in announcing the appointments of the New Jersey Conference, said that ten thousand ministers are appointed every year and eighteen hundred thousand congregations are supplied with pastors, and yet not twelve cases occur a year where a serious mistake is made. He contrasted this system with the plans of other denominations, when often several priests are called before an answer is obtained.

General Intelligence.

—An ice factory to be established in Chetchnooga.

—The public debt has decreased \$2,900,000 during April.

—The present population of the earth is estimated at 1,391,030,000.

—Vanderbilt has given another \$100,000 to his University at Nashville, Tenn.

—Talbot county, Ga., last year produced 5,832 bales of cotton and 145,500 bushels of corn.

—Barry county, Mo., farmers are going into peanut raising. It pays better than any other crop.

—It is estimated that the American cotton crop this year will be 4,250,000 bales.

—Fifteen thousand granges have been organized in the United States, principally in the Northwest.

—It is estimated that not less than \$2,000,000 worth of cotton has passed through Nashville since September 1st.

—The Columbus, Ga., factories have taken six thousand six hundred and sixteen bales of cotton this season.

—The Jubilee Singers have just embarked for home. During their sojourn in Great Britain their concert have netted \$50,000.

—The New York Mail gives the statistics of our foreign exports as follows: 1872, \$200,538,029; 1873, \$242,785,583; 1874, \$256,867,560.

—The Western Christian Advocate favors the observance in the Methodist Church of certain great festival and fast days, such as Christmas, Good Friday and Easter.

—Knoxville is in despair. After being thoroughly drowned out by the spring floods, they were treated to a snow storm on the 26th ult.

—If castor-oil is mixed with glycerine and a few drops of oil of cinnamon added, the taste of the castor-oil can scarcely be recognized.

—A census of St. Louis taken by the School Board shows the total number between the ages of five and twenty-one in that city to be 138,131, giving a population of about 425,000.

—The *Plaquemine Sentinel* says that the case which has escaped the overflow is looking well. The same can be said of the rice and corn. All the crevasses in the parish are closed.

—The Methodists of Chicago at a recent meeting voted that the book agents of the Methodist Church be requested to keep the unfermented wine for sacramental purposes.

TO CLEAN OIL-CLOTHES.—Wash them with lard and lukewarm water, and wipe perfectly dry. If you want them to look extra nice, after they are dry, drop a few spoonful of milk over them and rub with a dry cloth.

—At the last session of the New England Conference, Bishop Roberts, Missionary Bishop of the M. E. Church, residing in Liberia, was by resolution invited through the Board of Bishops, to make a visit to the United States.

—The average daily consumption of pig metal in Pittsburgh is about twelve hundred per tons. That city furnishes sixty-eight per cent of all the steel manufactured in the United States.

—An invoice of Alabama coal shipped to Havana as an experiment was thoroughly tested on locomotives, steamers and gas-works, and the result was so satisfactory that orders were given for over 26,000 tons at nine dollars in gold per ton.

—The corner-stone of Vanderbilt University was laid at Nashville, Tenn. April 28th, by Bishop Payne. Addresses were delivered by Bishop McTear, Governor Brown, and Judge Morgan of Memphis. The attendance was very large. The business houses of the city were closed part of the day.

—The tall and ancient pecan tree at Bonnet Carré Point, on the Mississippi river, that 40 years ago furnished the supply of pecans which Monsieur Bernard de Marigny, of New Orleans, sent yearly to his former guest the Duke of Orleans, still stands upright and vigorous outside the levee at that point.

—Reform seems to be the order of the day in the Republic of Guatemala. The Government not only has abolished tythes and monastic institutions, but made alienable church property and decreed tolerance in religion. It has obliged priests to dress like other people except when they are exercising their sacred functions.

—John B. Gough says of the woman's temperance crusade: "I do believe this work of prayer is to go on, and I believe the Holy Spirit will descend on this whole people. In all the places I visit, there seems a subdued feeling of earnestness. They appear as if at some great work. The fact is, I rejoice in it with all my heart, and am encouraged more than I ever have been."

—Affairs in Spain remain unchanged. The Carlists are still besieging Bilbao, and Serrano is besieging the Carlists. The contest is one of life and death with both: for the defeat of the Carlists would leave them without rallying point; and the defeat of Serrano, whose authority is purely military, would probably be followed by another revolution.

—Little words are the sweetest to hear, little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts the fullest, and little farms the best tilled. Little books are the most read, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds.

—Last Wednesday Speaker Blaine called Mr. Rainey to the chair in committee of the whole. This is the first time in the history of the government that a colored man has occupied the Speaker's chair in the House of Representatives. With a colored man in the chair, a number of white members on the floor were speaking in favor of civil rights for the Indians.

—Selma, Ala. Echo: "We are informed by farmers who visit the city, that the cotton crops on low lands is all drowned out, and it will be too late for cotton planting this season; the bottom lands will all have to be put in corn. This will make the corn crops extensive, which will be the best for this country. This rainy spell may all turn out for the best yet, don't grumble at the works of Providence."

—It is proposed in Congress to build a double-track freight railroad from some point on the Mississippi river to tide water. It is estimated that wheat can be transported to tide water from Chicago on such a road for fifteen cents a bushel, and at corresponding rates from the Mississippi. The committee on railroads of the National House of Representatives are in favor of such a law.

—Congress has entered upon the sixth month of the present session, and thus far but little legislation has been perfected. Not one of the appropriation bills has as yet been enacted, and the great questions of currency, finance, taxation and tariff, with others of national importance, remain undecided. Twenty-three acts of a general nature, fifty-three acts of a general nature, fifty-four private acts and seven joint resolutions constitute the completed work of the last five months.

Active steps are being taken by the Texas State authorities to capture the three highwaymen who, the other day, stopped the stage coach from San Antonio to Austin, and robbed the passengers and cut open and rifled the trunk and mail bags. The robbers are all young men, one being about twenty, another twenty-three, and the third about twenty-four years old. Their descriptions answers to that of McOney and the James boys, of Missouri, frequently named of late in connection with the daring robberies in that section.

—It is claimed that only give the people plenty of wine and they will not be so much inebriated. But how is it in France, where so much wine is used? The consumption of alcohol in 1820 was 9,000,000 of gallons; in 1850 it was 15,000,000; and in 1860 it was 28,000,000 gallons. These estimates include only the amount on which the government collected tax. Accidental deaths caused by alcoholic excesses have largely increased, as well as crime attributable to the same cause, and from 25 to 40 per cent of the cases of insanity can be traced to alcohol.

God's Work, Must be Done.—A missionary in the West Indies, having called on the colored people for a little help in spreading the Gospel, a negro with a wooden leg came forward, and, pulling from one pocket a parcel of silver, said, "That's for me, massa;" and another parcel from another pocket, "That's for my wife, massa;" and another still, (in all thirteen dollars), "That's for my child massa." When asked by the missionary if he was not giving too much, he said, "God's work must be done, massa, and I may be dead. As I have no promise of to-morrow, I must do my full duty to-day."

—A conservatory of music has been connected with North-western University, at Evanston, Illinois. Prof. Mayo is to be director.

—It may seem strange, but it is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let cattle into his crops, kill his fruit trees, mortgage his farm, and owe his debt with wild oats and evil influences. It will take the point of his building, break the glass out of the windows, and all them with rage. It will take the soul from his members, rob them of their reason, make his passions, his conscience, and disgrace upon his family, and topple him into a drunkard's grave.

Northwestern.

468 Camp Street, New Orleans.

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Fraternization.

On the 8th of May 1874 in Louisville, Ky., the general conference of the Methodist Episcopal Church, by the mouth of Drs. Hunt, Fowler and Gen. Fisk, said to the assembled representatives of the Methodist Episcopal Church South: We desire "to place ourselves in the truly fraternal relations towards our Southern brethren which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them." That message was delivered with all the pathos and power of sanctified thought and eloquence. It was received with rejoicings, on the part of many of the noblest men of the church South. Our Board of Bishops said the other day in Columbus, Ohio: "It gives us great pleasure to enter upon our records our hearty approval of the manner in which our honored delegates have discharged the delicate and important duties assigned to them, and our profound satisfaction at the manner in which they have been received." So far then as the reception of our delegates is concerned, all agree that it was cordial. In fact such was the enthusiasm aroused by their presence and addresses, that it was evident, God was in the meeting, and His Holy Spirit was drawing the estranged Jacobs Beams of American Methodism into closer union.

The answer of the Southern Church to our "fraternal greetings" is found in another column. Let it be read carefully by all. We confess that we are puzzled to understand the real meaning of the document. Does it mean fraternity or not? All the obstacles against fraternity are stated and dwelt upon with emphasis. The reason assigned is "to guard against all misapprehension." We fear that the prompting motive of not a few was to so "fire the Southern heart," as to delay the consummation of friendly relations. We cannot resist the conviction that this was the sentiment respecting the report, of Dr. Register and his noble hearted supporters who presented and strongly advocated a substitute stripped of all objectionable reference to past difficulties. Why enter upon the discussion of the question of organic union? It was in no way presented by our church. Dr. Sumners affirms that Dr. Fowler's allusion to it in the conclusion of his speech, made it necessary that the subject should be discussed. We think otherwise, and our view is sustained by bishop Marvin, who presided during the debate on the report. He distinctly affirmed and was sustained by Dr. Wilson, the leader of the majority, that the report "was not to be considered a response to what was said by the fraternal messengers." We strongly suspect therefore that this anti-organic union part of the report was brought in to make an issue on which the Southern Church was committed, so as to help carry with the resolution in favor of fraternity as much unfriendly sentiment as possible. If the Southern Church really wants fraternal relations with the Methodist Episcopal Church, why so careful to prejudice every matter of dispute in her own favor and parade these as the conditions upon which alone fraternal relations can be entered into? The report as a whole suggests too many "ifs" to be free from suspicion. Fraternization is wanted—if, the "plan of separation" is formally declared valid, for says the Southern Church, "no adjustment can be considered by us that ignores it." Fraternization is wanted—"if," the Methodist Episcopal Church will give assurances that the subject of organic union shall be forever buried, for says the Southern Church, "The causes which led to the division in 1844, have not disappeared, some of them exist in their original form and force, and others have not been modified but diminished." Fraternization is wanted—"if," the Methodist Episcopal Church will acknowledge that she did wrong in not receiving Dr. Pierce as a delegate in 1846. So on through the whole catalogue: fraternization is wanted—"if," the Methodist Episcopal Church will acknowledge that all she has done is wrong, either by "her accredited agents in the South" or in her general conference. We submit that the offer of "fraternal relations" following as the climax of so many conditions as this report suggests, may or may not mean fraternization.

But there are not a few good things to be said. One is that it required considerable maneuvering to secure the passage of the report with its objectionable features. On the day our delegates were received no more respectful could have been passed. Dr. Register's substitute would have been adopted. So the committee with the matter in charge took time and waited for the fervor to

subside, and also for the conference to thin down in numbers. Only 109 voted for the report, while 175 either voted against it or were absent, 61 voted against it. Probably the majority who were absent were laymen, who as a rule we think would be more ready to forget the past. It is therefore a question whether the objectionable features of the report express the sentiments of the majority of the church, South. On the other hand it is very certain that the great body of Southern Methodists are ready for true Christian, fraternization. We say God bless that noble sixty-one who stood so firmly, first for the substitute and afterwards for the minority report. Their eloquent words in favor of unqualified friendship have given evidence of a vastly more powerful fraternization sentiment in the Southern Church, than was supposed to exist. We predict that in four years more that minority will be in the majority, and that fraternization will be a consummated fact.

Organic union, in our judgment is a question which ought not to be discussed. Whether it is to be or not will be decided in God's own providential way. It can never be but by mutual desire and consent. What we want is hearty Christian fraternization, among ministers and people of the two great Methodisms. The Southern Church is doing nobly for Christ. May her influence and power be increased and multiplied, in our prayer. Our own church is doing her work as God directs us to trust. Let our work too be acknowledged and appreciated by the Southern brethren, whether it is in Louisiana or New England. Let each church rejoice in the success of the other, and let time and the grace of God heal all our differences.

EDITORIAL NOTES.

The Methodist Episcopal Church has in the South 21 conferences; 1886 traveling ministers; 340,470 members; the church property is valued at \$7,212,681.

Dr. Beke is preparing for the press a detailed narrative of his recent journey to Sinai, and its results, illustrated by sketches made on the spot by an artist who accompanied him on his expedition.

In the Superior District Court of this State Judge Hawkins decided that the lease of the St. Louis Hotel was illegal, and therefore ordered that the lease be annulled and the injunction be made perpetual.

The examinations and exercises of commencement week in New Orleans University are progressing as we go to press. A full account of the years work will be given in our next issue. Rev. Dr. Rust is expected to arrive to day (Tuesday).

The New York Independent says that "Drunkenness is the most destructive evil and gigantic sin of our land. It gives us a million drunkards and paupers, a hundred thousand idiots and insane, and nearly or quite a thousand murders and suicides, every year."

The colored students of Lincoln Institute, at Jefferson City, Missouri, were refused admission to the reserved seats they had bought for Mrs. Scott Siddons' reading there, and the lady publishes a card, repudiating with indignation the action of the hall managers.

The German ministers and members of the Southern Methodist Church are to be organized into a separate conference. This will no doubt facilitate the promotion of good feeling between all German Methodists in Texas, and hasten the day of perfect Christian of not organic union.

The Legislature of North Carolina has passed an act which provides that any person who manufactures, sells or deals in spirituous liquors as a drink of any name or kind, containing foreign properties or ingredients poisonous to the system, shall be punished with five years' imprisonment in the penitentiary.

The American Tract Society held its forty-ninth annual meeting in New York, May, 13. The old officers were re-elected, and resolutions adopted providing for a celebration of the jubilee year of the society. The receipts of the society for the year were \$552,391, including \$391,013 from sales, and \$148,801 from legacies. Expenses, \$35,545.

It is stated that of the two thousand and fifty-nine convicts sentenced to the Maine State Prison during the fifty years of its existence, there has been but one clergyman, and so far as known, but one person who was a member of a Protestant Church. If this is a true report, we commend it to the sober second thoughts of those who find consolation in finding fault with Church members.

About fifty editors of New York papers are now in Alabama, inspecting the iron and coal fields and quality of the land. They have been everywhere received with cordiality and express gratification at the manner of their reception, and profound astonishment at the immense mineral wealth of Alabama. They go from Montgomery to Atlanta, to Chattanooga, and thence directly home, via Washington.

At the annual meeting of the Bible Society, New York, May, 14, Rev. Wm. H. Allen, president, and the other officers and managers were re-elected. The receipts of the past year are \$664,436; expenditures, \$611,728; estimated value of gratuitous work, \$340,644. The volumes printed and purchased last year numbered 1,056,779, and during the 58 years of the existence of the society, 30,792,786.

We have the following good news from Dennison, Texas:

"The wheat crop of this region is now out of danger, and will be the largest and best ever raised in Northern Texas. The new wheat will be in market here by the first of June. A large breadth of land planted in cotton looks finely. Business is reviving all through Texas, and the railroad trains are crowded with immigrants, while the prairie roads are lined with people seeking new homes in Texas."

The Chicago Times the other day had scores of telegrams from all over the Northwest concerning the growing crops. That paper sums up to the effect that the prospects are most encouraging for a large yield of all the cereals; winter wheat generally is in a fine condition; corn about half planted, with a promise of about last year's acreage; the yield of potato bugs and grasshoppers likely to be about an average; and that there is no danger of starvation during the coming year.

From a circular issued by State Superintendent Brown, we learn that the Board of Control of the Louisiana State Agricultural and Mechanical College has announced the organization for a summer session, to commence July 1, 1874, of a school of drawing and designs, also a school of practical and agricultural chemistry, in the University buildings, corner of Common and Baronne streets.

Further information desired relative to the college can be obtained on application to Thomas Nicholson, M.D.

Before long, the hitherto almost unknown regions of Siberia will be civilized by the whistle of the locomotive. A special commission of the Co-operative Society of Russian Manufacture and Trade has reported in favor of the construction of a railroad line between Russia and China, through Siberia. The road, with its connections, would traverse for the most part a thickly populated country and open up immense cattle and wool growing districts which are now isolated from the business world. It would have to be built in sections, commencing with a fortified town in Western Russia and ultimately reaching Peking.

The National Agricultural Congress, which has been in session at Atlanta, Ga., passed resolutions to the effect that it is the imperative duty of the United States to improve the interior rivers and connect them with the ocean by artificial waterways, so as to facilitate the transportation of the crude products of the field, forest, and mine; asserting that State legislation controlled by public opinion is sufficient to reform the corporate transportation system; and opposing any legislation by Congress, under the plea of regulating commerce, with the authority exercised by States over railroads.

At the recent session of the National Prison Reform Congress at St. Louis, resolutions were adopted approving the bill now before the Congress of the United States authorizing the commission to inquire into the condition of the Federal prisoners wherever confined; that the detention of prisoners awaiting trial in our county jails, where all classes of prisoners are mingled together, is an evil that demands prompt and thorough remedy; that experience has demonstrated the great value of permitting prisoners to share in their own earnings, and to shorten the time of their imprisonment by good conduct, in stimulating good conduct and promoting reform.

The Southern general conference has provided that Sunday school superintendents in that church are hereafter to be elected by the quarterly conference. By a two-thirds vote the general rules were so amended that no member of the church can manufacture or sell spirituous liquors. If the three-fourths of the

annual conferences concur in this latter action, it will become a law. There has been a modification of the missionary machinery of the Southern Church. There is to be a General Missionary Board, having charge of foreign missions and some parts of the domestic, which may need special help, while annual conferences are to have their own local boards and take charge of their own special affairs. The collections for the general conference boards will be taken separately. Dr. McFerrin has been re-elected secretary.

A bill for the expulsion of the Jesuits from Austria, has passed the lower house of the Reichstag, by an overwhelming vote. One of the members, a Catholic himself, denounced the Black Fathers as a body "dangerous to liberty and social order," and the "originators of the syllabism," and the "supporters of the false thesis that the end justifies the means." He also stigmatized the Jesuits as the "greatest enemies of Christianity," and as equal "foes of liberty." The empire, he said, could never heat peace till these conspirators were driven from its shelter and every one who favored progress and freedom should support the measures for their banishment. This speech was received amid enthusiastic cheers in a chamber whose majority is Catholic.

The following "remarkable" story is taken from the *Geographical Magazine*, told in a paper on the progress of civilization in Japan:

A young Japanese, who was sent to America to study, receiving from his government an allowance of \$1,000 per annum, embraced Christianity and became a Methodist. According to Japanese law, he was punishable by death. Considering he was bound to notify the fact to his government, he wrote home and renounced all further claim to his allowance. The government of Yedo thereupon instituted inquiries in America into the manner in which the young man was following his studies; the result of these being in his favor, all the reply that he obtained from the Japanese government in answer to his notification was an increase of his annual allowance to \$1,500.

A terrible outrage is announced by the telegraph. It was committed in San Jose de Guatemala, on the person of John Magee, the British Vice Consul, Col. Gonzalez, the commandant of the port, had difficulty with Mr. Magee about the clearance of a vessel, and vented his anger upon him by sentencing him to be shot, but first to receive 400 lashes on his bare back. About 200 lashes were administered, almost killing Magee, who was then remanded to prison till the next day. Fortunately, the Pacific mail steamer Arizona came into port before the rest of the sentence could be carried out. The passengers interfered. Aid was given to Magee, and a feeling aroused against the commandant, which resulted in his being shot by some unknown person. Magee was liberated, and will probably recover from his injuries. A government which can permit its officials to be guilty of such an outrage as this, ought to be summarily wiped out of existence.

The Houston Telegraph has the following to say about the Centennial Exhibition in 1876:

"We trust our own State will occupy all her space. Every variety of our minerals, our soils, our trees, our products, should find a place. The best of our wheat fields, of our cotton, of our sugar, of all our other products, should be put in competition with the best of other States. A model of the Almanac in large size, with the history of the desperate battle there fought, should be prepared. An exhibition of our cattle, that are raised in millions at a cost of less than five dollars a head, and of our sheep, whose wool pays a clear profit of all it sells for over seven cents per pound, should be made. A model cattle ranch would not be out of place. Samples of all our manufactures will demand attention. In a word, the field for the Texas Commissioner will be very large, and the best man in the State should be asked to attend to it."

The Republican party in Louisiana has only itself to blame if its power is lost for good. Had the leaders who organized the party immediately after the war, been careful to set the proper examples to the colored people, who looked upon them as their God appointed guides, they would still be respected and honored. Instead of that the colored people were by example taught that to be a politician meant to disregard every principle of honor or honesty.

When the time came to elect a governor to succeed Gov. Warmoth, had the leaders in the party been sat-

isfied to bury personal animosities and unite for the good of the State there would have been no question as to the result. The Republican ticket would have been elected without a doubt. There would have been no "Louisiana Case" before Congress; no New Orleans riots; no Grant parish massacre; men would not have been afraid to invest capital in the State, and as a result, our trade would have been double; public confidence would have increased and our credit would be good, and our taxation could have been greatly decreased. If personal animosities had not controlled several leaders in the Republican party at the close of the last state administration, and instead of these a spirit to do the best thing for Louisiana had prevailed, there is no estimating how much better would be our condition to-day.

In the re-organization of the party for the coming campaign now going on, we hear of bitterness among leaders, we see men of no character outside of coffee-houses and billiard saloons, placed in charge of important committees, and hear them talked of for offices of trust. Against these things we raise our voice.

The Republicans of Louisiana have by their course in the past to quite an extent alienated the sympathy of the great North, and unless there be some radical changes for the better, soon that sympathy will be wholly withdrawn, and the better classes in the Republican party will cease to act with the party.

Miss Collins, who for the last fifteen years has been doing missionary work among the California Indians, reports a genuine revival among them, eight hundred from the various tribes, including seven chiefs, having become Christians. Their prevailing desire seems to be for clean hearts and pure lives.

The preparations of the United States for observing the coming transit of Venus are very near completed. Eight parties are to be sent out from this country. One will go to Siberia; another to General Asia; a third to Nagasaki, in Japan; a fourth to Peking, China; and the rest will go to the Southern seas by the sloop-of-war Swatara, which is now being fitted up with all necessary appliances for that purpose. The government deserves much credit for the energy with which it is lending its aid to so important an enterprise in the cause of science.

Personal.

The Centenary Methodist Church of Chicago, Rev. J. O. Peck, pastor, has received over four hundred members since the beginning of 1874.

Among the visitors to Rome just now, are James Russell Lowell, Bayard Taylor, Joaquin Miller, General McClellan, Alexander Dumas, and John Ruskin.

President Grant's daughter, Nellie, was married on the 21st to Mr. Sartoris, an Englishman. The bride party have gone to England, where they are to reside.

Bishops Simpson, Bowman and Dr. Hunter, of the Pittsburgh Advocate, visited the Southern general conference at Louisville last week, were introduced and occupied seats on the platform.

The trial of Professor David Swing on charges of heresy, which has been in progress before the Chicago Presbytery during the past fortnight has been concluded by a verdict of acquittal, the vote standing 15 to 17.

President Grant sent a telegram to Minister Washburne, at Paris, asking him if he would accept the portfolio of the treasury at Washington; but Mr. Washburne declined, giving as a reason the poor health of his family.

Hon. Schuyler Colfax spoke in nine states last month, and complains that private life is to him busier than public position. He is to speak at three college commencements, and has declined invitations from twenty others.

The friends of Rev. F. Brown in this city, will be glad to learn that he is prospering finely in his work in Tidouste, Penn., and that his people are about to dedicate a \$25,000 church, erected on the ruins of one burned last year on the eve of its dedication.

Rev. T. E. Madden was ordained a local deacon in Ames Church, last Sunday morning, by Bishop Haven. On Monday evening he was joined in marriage with Miss Louisa E. Fasting. The ceremony was performed in the Lutheran Church, of which the bride is a member, by Bishop Haven, assisted by Rev. J. C. Harzell. Bro. Madden is in charge of our school and work at Bursa, Ia., and goes immediately to his labor. May success attend him and his.

Southern General Conference.

This body adjourned May 25th, after a session in Louisville, Ky., of 21 days. We give the report adopted in answer to our general conference and fraternal delegates. The report, after an animated debate, and being once recommitted, and opposed by a minority report, was adopted by a vote of 109 to 61.

REPORT OF THE COMMITTEE TO WHOM WAS RECOMMENDED THE "REPORT OF FRATERNAL GREETINGS WITH THE M. E. CHURCH."

INTRODUCTION.
The committee to whom was referred the matter of the fraternal greetings, conveyed to this general conference by delegates duly commissioned from the general conference of the Methodist Episcopal Church, respectfully report:

We have considered the action of the general conference of that church in its session at Brooklyn, New York, in May, 1872, and which is partially incorporated in the certificate of the delegates in the following terms, to wit: "To place ourselves in the truly fraternal relations towards our Southern brethren which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them; be it hereby Resolved, That this general conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the general conference of the Methodist Episcopal Church, South, at its next ensuing session."

On Friday, May 10th, the delegation, consisting of the Rev. Dr. Albert B. Hunt, the Rev. Dr. Charles H. Fowler, and Gen. Clinton B. Fisk, having announced their presence, were formally received and their communications heard by the general conference.

It is with pleasure that we bear testimony to the distinguished ability, and to the eloquent and courteous manner in which these Christian gentlemen discharged their trust. Their references to the common heritage of Methodist history, to our common doctrines, polity, and usage, and their calling to mind the great work in which we are both engaged for the extension of the Kingdom of our Lord and ours, stirred within us precious memories.

We are called upon by the terms of the action of their general conference, to consider measures to be adopted to prepare the way for the opening of formal fraternity. Every transaction on, and attendance of our past history pledges us to regard favorably, and to meet promptly, this initial response to our long expressed desire.

HISTORICAL RESUME.
It is inadvisable to review briefly what has been done or attempted by us in this direction. Our general conference of 1846 "Resolved, by a rising and unanimous vote, That Dr. Lovick Pierce be, and is hereby delegated to visit the general conference of the Methodist Episcopal Church, South, at its next ensuing session."

In pursuance of this action, Dr. Pierce, duly commissioned, was present at the seat of the general conference of the Methodist Episcopal Church, and by a note courteously advised them of his errand. The answer of that body was a unanimous vote desiring that there are serious questions and difficulties existing between the two bodies, and they did not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South. Had our delegate been received and allowed to hear a more definite understanding might have been obtained of those "serious questions and difficulties," and the result, we think, would have been in the interest of peace. He closed his mission, and on his departure on receiving a copy of its action, in these words: "You will therefore regard this communication as final on the part of the Methodist Episcopal Church, South. She can never resume her official relations with the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church, South, made upon the basis of the Plan of Separation, as adopted by the general conference of 1844, the church South will cordially entertain the proposition." He reported the failure of his mission, and on his general conference in St. Louis in 1850, which, thereupon, adopted the following:

Resolved, That we will steadily adhere to the ground taken in the last communication of our committee to the general conference of the Methodist Episcopal Church in Pittsburgh in May, 1846, to-wit: That we can not, under our act of separation and refusal to renew our official relations with the Methodist Episcopal Church, South, at all times, entertain any proposition coming from the Methodist Episcopal Church to us, whether it be by written communication or delegation, having for its object friendly relations, or the presentation of the right granted to us by the Plan of Separation adopted in New York in 1844.

Here the matter rested until May, 1869, when the bishop of the Methodist Episcopal Church opened negotiations with our bishops at their annual meeting in St. Louis, inviting them to "confer" as to "the propriety, practicability, and methods of reunion." Our bishops respectfully declined to consider that subject, but invited their attention to one having precedence—the cultivation of fraternal relation. They suggested the removal of causes of strife, and this was done in a manner and spirit that met the hearty approval of our church. They reaffirmed the position in which Dr. Pierce had left the matter, saying, "the words of our rejected delegate have been ever since, and still are, our words."

One passage of this correspondence we quote. The Northern bishops, in their letter, used these words: "That the great cause which led to the separation from us of both the Wesleyan and Methodist churches, and of the Methodist Episcopal Church, South, has passed away." To which the Southern bishops replied: "We cannot think you mean to offend us when you speak of our having separated from you, and put us in the same category with a small body of schismatics who were always an acknowledged secession. Allow us, in all kindness, brethren, to remind you, and to keep the important fact of history prominent, that we separated from you in no sense in which you did not separate from us. The separation was by compact and mutual; and neither approaches to union, nor reconciliation, with hope of a successful issue only on this basis."

A delegation visited our general conference of 1870, at Memphis, proposing to treat with us the same old cause, the Methodist Episcopal Church on the subject of union. They were received and heard with great respect. But it appeared, upon due inquiry, that they were not commissioned to us by their general conference—the only body with which we can treat on consequential interests. Nevertheless, the general conference referred their communication to a committee, whose report, unanimously adopted, contained these resolutions:

"Resolved, That the action of our bishops in their last annual meeting in St. Louis, in response to the message of the bishops of the Methodist Episcopal Church, has the full endorsement of this general conference, and accurately defines our position in reference to any overtures which may proceed from that church, leaving in their own official and proper jurisdiction of this body."

Resolved, moreover, That if this distinguished commission were fully clothed with authority to treat with us for union, it is the judgment of this conference that the true interests of the church of Christ require and demand, the maintenance of our separate and distinct organizations.

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three months.
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Poetry.

The Closing Scene.

BY T. B. READ.

The following is pronounced by
the Westminster Review to be un-
questionably the finest American
poetry ever written:

While the sober realm of leafless trees,
The rusted year inhaled the creamy air;
Like some tattered rag, in his hour of
case,
When all the fields are lying brown and
bare.

The gray bats looking from their bary
hills,
Or the dim waters widening in the
valley;
Saw down the air a greeting to the mill,
On the dull thunder of alternate still.

All sights were mellowed and all sounds
muffled,
The hills seemed further and the streams
safer law,
As in a dream the distant woodman bowed
His wintering with many a muffled blow.

The embattled forests, crumpled armed
with gold,
Their banners bright with many a mar-
tial hue,
Now stood like some sail, beaten lust of
old,
Withdrawn afar in time's remotest bow.

On elms' bare wings the vulture tried his
flight;
The dove scarce heard his sighing mate's
compliment,
And, like a star slow drowning in the light,
The village church yawned seemed to pale
and faint.

The sentinel cack upon the bill-side crew—
Craw three—and all was stiller than
before;
Silent, all same replying warble blew
His alien hum, and then was heard to
more.

Where erst the jay, within the elm's tall
crest,
Made gurgles round him and he
edged young;
And where the oriole hung her swooping
nest,
By every light wind like a conser eweag.

Where sang the noisy martins of the eaves,
The busy swallows circling over near—
Forboding, as the rustic mind believes,
An early harvest and a plentiful year;

Where every bird that waked the vernal
feast,
Shook the sweet slumber from its wings
at morn,
To warn the reaper of the year's cast,
All now was songless, empty and forlorn.

Aloof, from out the stubble, piped the
quail,
And croaked the crow through all the
dreary gloom;
Along, the peasant, dreaming in the vale,
Made odes in the distance to the out-
rage loom.

There was no bed, no bloom upon the
bowers,
The spiders wove their thin clouds
night by night;
The thistle down, the only ghost of flower,
Sailed slowly by—passed noiseless and
of sight.

Amid all this—in this most dreary air,
And where the woodcock shed upon the
porch,
Its crimson leaves, as if the year stood
there,
Firing the floor with its inverted torch;

Amid all this, the center of the scene,
The white-haired matron with num-
erous tread,
Filed the swift wheel, and with her joyous
mien,
Set like a fate, and watched the flying
thread.

She had known sorrow. He had walked
with her,
Of supped and broken with her the
sabor crust,
And in the dead leaves still she heard the
sigh.

Of his black mantle trailing in the dust,
While yet her cheek was bright with sum-
mer bloom;
Her country summoned, and she gave
her all;
And twice war bowed to her his sable
plume—
Re-gave to sword to rest upon the wall.

Re-gave the sword, but not the hand that
drew
And struck for liberty the dying blow;
Nor him, who, to his sire and country true,
Fell 'mid the ranks of the invading foe.

Long, but not lead, the droning wheel
went on,
Like the low murmur of a hive at noon;
Long, but not lead, the memory of the
gone
Breathed through her lips a sad and
tremulous tone.

At last the thread was snapped, her head
was bowed;
Life dropped the distaff through her
hands serene;
And living neighbors smoothed her care-
ful shroud.

While death and winter closed the an-
nual scene.

A SOUTHWESTERN "COLD SNAP." Says
a writer: "No description can give
an adequate idea of the intense rigor
of the six months' winter in Spitzber-
gen. Snows crack with the noise of
thunder; in a crowded hut the breath
of the occupants will fall in flakes of
snow; wine and spirits turn to ice;
if you touch the skin it brings the
flesh away with it; the poles of stock-
ings may be burned off your feet be-
fore you feel the slightest warmth
from the fire; linen taken out of boil-
ing water instantly stiffens to the
consistency of a wooden board, and
heated stones will not prevent the
shocks of the bed from freezing. If
these are the effects of a climate
within an all-glass, fire-warmed,
and heated hut, what must they be
among the dark, storm-battered moun-
tain peaks outside."

For the Southern
States, 1874.

What they think about it.

Some time since we had occasion
to refer to the question of color in
our public schools, as set forth in an
article in Scribner's Monthly, by W.
H. Ruffner, and endorsed by the
Atlanta Advocate. The New York
Observer says of Mr. Ruffner,
that the Lexington Pres-
btery, (of the Presbyterian
Church South,) at a recent session
resolved, "That in view of all the
circumstances of his case, we do
hereby direct him of the sacred office
of the ministry, and do withdraw
from him all authority to preach the
gospel and to administer the sacra-
ments, and do release him from all
his ordination engagements."

A member of the Methodist Church
South, has the following to say in a
recent number of the Advocate:
"I was born in the South, and had
lived long enough to have made
some practical observations on the
evils of slavery, and my situation in
life had been such as to give me as
favorable an opportunity to see and
know of the good and bad of the in-
stitution as the generality of the peo-
ple possessed. It does appear clear
to me, that of all men, we have as
little right or cause to write about
the miscegenation, equality and amal-
gamation ideas of others as any peo-
ple that live. If we go into any of
our Southern cities, towns, or vil-
lages, or even into the country, we
have presented to us the clearest
proofs of amalgamation, of equality,
of miscegenation. This sin, and I
fear is still a fearful one among us.
We should close our mouths upon
these subjects. Our religious papers
had better write against sins that do
exist, rather than strive to make
something out of nothing. The
sooner the two Methodisms can be-
come one, the sooner these strifes
will cease, and the sooner they cease,
the sooner will our heavenly Father
be glorified by us, and souls saved
for the heavenly kingdom, which
may be eternally lost if we continue
as we are. If it cost no less than
the precious blood of the Lord Jesus
Christ to redeem the black as well
as the white, pray tell me where is
the disgrace, the shame, or wrong
for any bishop, elder, or pastor to
visit, to break bread with, sleep in
the house with the colored people."

The following letter was published
in the Atlanta Advocate of May 30th:
"After a careful perusal of the
strange letter, for circulation in a
religious journal, under the option
"Co-education of the white and col-
ored races," so heartily indorsed by
the editor, you will doubtless permit
a negro to ask, through your col-
umns, a few questions in relation to
this matter of prejudice, referred to
in the letter. The very able writer
goes back over a period of 4,000
years in order to produce evidence
of prejudice that has existed against
slaves in high positions of honor and
trust, and very clearly and forcibly
does he exhibit to us that it did ex-
ist among the nations cited. Now,
he need not have given himself the
trouble of this wonderful research;
had he only appealed to some of his
fellow-citizens, "native and to the
manor born," they could tell him of
a prejudice that, like Egyptian dark-
ness, might be felt, for even the ne-
groes have sensibilities. Aerial to the
contrary notwithstanding. Granting
that these wrongs existed among the
nations referred to, at the periods
mentioned, now we ask, on Scriptural
grounds,

1. Was it consistent with the ge-
nius of Christianity then?
2. Is the world more enlightened
and better now? If so, should we of
the nineteenth century ape the follies
and vices of centuries past? If not,
would it not be well to revive the
ancient customs, especially those that
educated the slaves, and elevated
them to positions of honor, and al-
low them to pay wages [?] to their
retired masters? How long will this
prejudice last? Will it end before the
millennium? It has already ex-
tended over 4,000 years the writer in-
forms us. We are greatly interested
to know if it will end with the "pro-
gressive" children of the writer.

4. Where did the writer obtain
the information that "the blacks do
not desire mixed schools?" from
what source?

5. Is it equitable to exclude one
portion of the citizens of this com-
monwealth from privileges granted
others, even aliens?

6. Is the letter and its endorse-
ment written in the spirit of the
"golden rule"? If not, is it becoming
in a religious journal to circulate
such dogmatism?

"To the law and to the testimony,"
etc. "Inasmuch as ye did it not to
one of the least of these ye did it not
to me."

JAMES B. MIDDLETON.
Florence, S. C. May 1, 1874.

Rev. W. F. Parker, of the Spar-
tansburg, S. C. District, in writing
of the colored people says:

"We are not born together in the
same domicile, raised together in the
same womb, by virtue of Nature's
order. Are not our interests identi-
cal and the same?"

"Together we stand, divided we fall."

The Heroes of Methodism.

In Rev. Dr. Fowler's speech of
fraternal greeting before the South-
ern general conference, he said:
Brethren, this brings me to speak
of another common heritage—the
heritage of heroism. How shall I
speak of this theme? I approach
the monuments of the mighty dead
with unsanctified feet and uncovered
head. I read the histories of the
fathers of Methodism, and their suf-
ferings move my pity, their labors
bewilder my computation, their sacri-
fices stagger my credulity, their
courage inspires my purpose, and
their heroism challenges my admi-
ration.

Hercules performing his twelve [?]
labors, and Sampson twisting out
the pillars of the Dagon temple, were
heroes compared with Asbury. The
courage of Leonidas, by which he
won liberty for mankind at the Pass
of Thermopylae, was a more shadow
compared with the courage of the old
itinerants. There are Thermopylaes
and Marathons in almost every old
kitchen and ancient barn and swamp
and forest of this land. There is
hardly a square yard of this civilized
continent that has not been conse-
crated by their tears and perils and
prayers. Think of such a king-
ly soul as Asbury, the mightiest or-
ganizer this country has ever had, work-
ing for sixty dollars a year, and never
receiving more than eighty dollars a
year. What shall we say of the com-
manding Southern hunter sinners from
the lakes to the Gulf for the privilege
of enforcing with his Master? What
shall we say of Holding working ten
years for forty-five dollars a year? Es-
timated by the arithmetic of this
world, that is swimming rivers filled
with floating ice, and sleeping in the
wilderness with wolves to howl him
to sleep and panthers to watch his
repose, and all this for about twelve
and a half cents a day. O God! that
heroes work should be so cheap, and
the trials of the saints so abundant!
But this is our common patrimony.

Such leaders heget a worthy peo-
ple. They grew around them kindred
souls. In the society of Napoleon,
we are not surprised to meet war-
riors. With these leaders, even wo-
men were not one who behind the
bravest. Yonder, in the forest of
Georgia, just after the close of the
war of the Revolution, two heroic
women living six miles apart com-
prised the believers of the entire re-
gion. They met steadily for prayer
under a tree half way between their
cabins, and God heard their prayer.
And so did a hunter. That was not
the game he was hunting; but some-
how he regularly found his way into
ambush near that consecrated spot.
Soon he was convicted. Good enough
for him. He might have expected
it, hiding in such a presence. Then
he invited them and their meeting
to his cabin near by. They went to
find it filled with all the people of
the region gathered for a prayer-
meeting. The word of these brave
women took hold. As we might ex-
pect, the ubiquitous itinerant was
soon there. The church thus begot-
ten has had almost a century of pros-
perity. This land is full of holy
memories. Its streams and its moun-
tain passes, and its ancient forests
and its lonely dingles, its barren
rivers and dangerous morasses, are
all luminous with the journeyings of
these wandering saints.

I like to look at these old worthies.
Take the average man among them,
with his wardrobe and his library
balanced on his arm. I wish I could
give you a good picture of the early
itinerant. Some of you have seen
him. He is tall as the sons of Ken-
tucky, spare, but neither lank nor
flabby. His occasional meals do not
insure corpulence, and his long jour-
neys toughen his frame and temper
his muscles into cords of steel. His
step is quick, and his stride is long,
like the gait of a messenger. For
the imperious "Go!" of the Galilean
is ringing behind him, and the King's
business requireth haste. His head
is large, and is carried straight up
like the head of a prince. He is a
son of the Highest. His lips are
compressed. He means conquest.
His eyes glaze with the light of un-
seen worlds. He expects victory.
His face is bronzed a little with Sout-
hern sun and Northern blasts, but it
is set one way, and that way is to-
ward the future. He is going
through the world to heaven. Cir-
cumstances are his servants. A
stump, a kitchen table, or a manger
serve him for a pulpit as well as a
box on the shoulders of carred apostles,
and better too. For he has far
better use for his apostles than stand-
ing in speechless groups in vacant
temples. He does not wait for
stately cathedra. A cabin, a cleared
space in the forest, or a barn will
serve him for an auditorium. A
chance companion of the highway,
the border family around the rude
fire-place, the trapper before his
camp-fire, any of these is an audi-
ence. Indeed, wherever he can get
space to stand and an ear to hear,
he has the conditions for answering
the purposes of his calling. Turned
into a community, he creates a soci-
ety and a following. Having nothing

General Intelligence.

—Cardinal Antonelli wants to be
successor of Pope Pius.

—Alabama has a public debt of
thirty million dollars.

—Paris has the credit, or discredit,
of eating 5,000 horses annually.

—The crops are looking well in
Middle and South-west Georgia.

—Fifteen thousand Granges have
been organized in the United States.

—The legislature of Pennsylvania
has made decoration-day a legal hol-
iday.

—Alligators five feet long are re-
tailed in Perry, Georgia, at a dollar
a piece.

—Mary C. Lathrop is another ris-
ing pulpit orator in the Methodist
church.

—The national debt statement
shows a reduction during May of
\$4,458,338.

—The German empire has 25,000,-
000 Protestants and 15,000,000 Ro-
man Catholics.

—The area of Loudon is 122
square miles, that of New Orleans,
385 square miles.

—The cotton and corn crop in
Dallas, Texas, promises a double
yield this season.

—General Sherman will not re-
move the headquarters of the army
to St. Louis until October.

—The Hon. Hannibal Hamlin has
been in public office without cessa-
tion for thirty-eight years.

—David Sinton has given \$100,-
000 to the Cincinnati Union Bethel
as a permanent endowment.

—The United States have seventy-
five thousand miles of telegraph. No
other nation has half as many.

—In fifteen elections under the
local option law in California the
anti-liquor people have carried eleven.

The Mississippi State Grange has
presented a memorial to the U. S.
Senate in favor of the St. Philip
Canal.

—A terrible tornado passed over
St. Louis last Thursday evening, de-
stroying property to the amount of
\$200,000.

—San Antonio, Texas, is to have
connection with the outer world by
rail in a few days. Real estate is ad-
vancing rapidly.

—In Philadelphia 27,000 women
are engaged in the temperance work,
and by their efforts over 300 saloons
have been closed.

—The Young Men's Christian As-
sociation of Galveston, numbers 150
members. The society is very ener-
getic and prosperous.

—From the census of Japan for
the year 1872, just published, we
learn that the total population of the
islands is 33,110,826.

—The Agricultural Bureau gives
favorable reports of winter wheat in
almost every direction in which such
wheat is largely grown.

—The spring in the Holy Land
has been uncommonly severe, and
the roads leading to Jerusalem have
been blocked with snow.

—During the last ten years \$20,-
000,000 of property has been de-
stroyed and 30,000 persons killed or
injured by the use of unsafe oils.

—Mrs. Shufeldt is the first woman
to become a minister in Chicago, and
her first sermon was preached there
in a Methodist church last week.

—"David Livingstone, 1874," is
the simple inscription that now marks
the place in Westminster Abbey
where the great traveler lies buried.

Prison Reform.

Among the discussions developed
by the recent session of the National
Prison Reform Congress, at St. Louis,
we find the following, which is worthy
the attention of our people:

"It is not possible, in this country
where all kinds of labor are in such
demand, to make all prisoners—
those confined in jail as well as those
confined in penitentiaries—earn
their own living, and thus relieve so-
ciety of the cost of maintaining them?
Under the present penal system,
which makes the prisoner an utter
slave, this may be impossible; indeed
ages of experience seem to prove that
it is so. But suppose we limit the
restraint on the prisoner to the mini-
mum amount required to protect
society against him, and beyond that,
leave him as free as an unconfined
citizen; in other words, suppose we
give him to understand that he can-
not go beyond the prison enclosure,
but may go anywhere and do any-
thing within it that he may please to
—provided he earns his own living
in the workshops. He would be sur-
prised at first, and then delighted at
his unexpected freedom of choice and
action; it would be an appeal to his
reason and his sense of duty which
would not be without effect. It may
be said that if this left to his choice,
he would not work; but this is not
the logic of human experience. All
men outside prison have this choice,
and the result is that all work.
Would a prisoner's decision be differ-
ent? If told that he should have all
he earned above his share of the pris-
on cost, would he not labor to sup-
port his family, to supply himself
with extra comforts, and even to ac-
cumulate wealth? This is human
nature outside penitentiaries, and it
is difficult to tell why it should be
different inside them. The idea is a
bold and startling one, we admit,
but it is boldly and confidently
suggested to the Legislature of Mis-
souri by the secretary of the late
State Board of Guardians, and sup-
ported by arguments and facts which,
if not conclusive, are not easily an-
swered. We are not prepared to say
that it would yield a complete solu-
tion of the problem which the prison
association has taken in hand, but it
is strikingly reasonable; to say the
least, it is the starting point of much
interesting and instructive reflection
on the subject, and we suggest that
the convention may find some advan-
tage in considering it."

General Intelligence.

—The tide of immigration, which
has been at low ebb for many months,
is now swelling, the number of for-
eigners who landed at Castle Garden,
New York, May 26th, being 4,062.

—The building of a great elevator,
which is to be the largest in the
world, has been begun at Milwaukee.
It will be large enough to contain
1,000,000 bushels of wheat, and will
cost about \$200,000.

—Judge Robert S. Gould, of Gal-
veston, Texas, has been nominated
and unanimously confirmed as one
of the Supreme Judges of the State,
to fill the vacancy occasioned by the
resignation of Judge Gray.

—The Methodist is in favor of re-
ducing the number of presiding el-
ders, and enlarging the Districts in
the Methodist Church. It costs the
church now \$500,000 annually to
support 450 presiding elders.

—Rev. Dr. B. M. Palmer has ten-
dered his resignation as pastor of the
First Presbyterian church of this
city, and accepted the chancellorship
of the new Southwestern Presbyterian
University at Clarksville, Tenn.

—Official reports indicate that in
Mississippi there is a decrease of 20
per cent in the area of the cotton
crop from the area planted last year.
In Texas the decrease in the area of
corn in Mississippi is 8 per cent.

—Boston has nine high schools,
forty-nine grammar schools, and four
hundred and fourteen primary
schools. The average number of pu-
pils last year was forty-five thousand,
and the teachers one thousand two
hundred and sixty-two.

—J. E. Mitchell, Esq., of Rich-
mond, Texas, has offered to donate
six hundred and forty acres of land
for the establishment of his Manual
Labor School. The location is in
Travis county, about fourteen miles
from the city of Austin.

—Protestantism first gained a foot-
hold in California 25 years ago, and
to-day has 108 Methodist churches
North, 38 Methodist churches South,
67 Baptist, 66 Presbyterian, 64 Con-
gregational, 40 Episcopal, and a num-
ber of other denominations.

—The first time the Abyssinians
saw the engines in a steam vessel
they were struck with amazement,
and said that the English must be a
very clever people, for they had cap-
tured the devil and put him into an
iron box and made him work.

—According to the latest Roman
Catholic statistics there are 85,387,
700 Catholics in France, 580,767 Pro-
testants, 40,319 Jews; "odd sects,"
not recognized by the State, 201;
and 80,691 persons only had the
courage to declare themselves free-
thinkers."

—Rev. Dr. Robert Patterson, in a
sermon in San Francisco, said:
"There is more brandy drinking and
drunkenness of young men upon
brandy in our wine-growing dis-
tricts than in this city. The notion
of substituting wine for brandy or
whiskey is all a delusion."

—Master Allen, of Missouri, urges
upon Patrons the necessity of keeping
up grange work during the busy sea-
son. Continued vigilance, he says,
is the price of success and if Patrons
begin to stay away they will certainly
inaugurate a disintegration that will
be attended with fatal consequences.

—In Central City, Colorado, a
great conflagration has taken place,
destroying about all the business
portion of the town. Relief was sent
from Denver, about fifty miles dis-
tant. Nearly the whole of the Den-
ver Fire Department went with en-
gines, ladders, and Babcock extin-
guishers.

—Considerable excitement is man-
ifested among Presbyterians in Chi-
cago on account of Prof. Swing's with-
drawal from the church. There is a
great difference of opinion among
the friends of Prof. Swing in regard
to the step he has taken, and while
many sustain him, there are many
more who openly express their regret
at its action.

—By the new California school
law, all children between the ages of
eight and fourteen are required to
attend some public school, at least
two-thirds of the time that the school
is taught during the year. For in-
ability to attend school, children may
be excused. Parents and guardians
failing to meet the requirements of
the law are liable to a fine of not less
than twenty dollars.

—Two of the largest liquor sellers
at Wabash, Indiana, have promised
to close out their stock and never
engage in the business again. Nu-
merous meetings are being held at
Evansville, and in other towns of the
State. At Richmond two-thirds of
the saloons have surrendered since
the ladies have started out, and those
who hold out find the Baxter law a
"hard road to travel."

—Rev. L. H. Carhart, who re-
cently went from Upper Iowa to
Knoxville, has been transferred to
West Texas Conference, and sta-
tioned at Dallas. He writes: "We
need more men and money here. I
shall try to build a business block
50x100, with two stories to rent and
an audience-room above, somewhat
like Clarke Street, Chicago. We ex-
pect to plant here the strongest
church in the State."

—According to a return just is-
sued, the population of England and
Wales last year was 22,712,266; the
number of persons married, 410,920;
the births numbered 831,809, and
deaths, 491,003.

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will provid

While the nation is thus ridding herself step by step to free herself of the last remains of caste prejudice in other words is saying that it is free from prejudice, shall in no way oppress against the least of her child, what is the church doing? How

When will the American people understand that the Roman Catholic Church is the deadly enemy of the people they hold dear in their nation?

From 1804 to 1873 the Bible has been circulated in 274 languages over 131,000,000 copies. Last every hour of each working day 10 Bibles were printed; over 16 every day, and in languages spoken by 700,000,000 of people. During the first sixty years of the Christian Church it is estimated that the converts from paganism were half a million; but during the last sixty years the number of conversions has been 1,150,000.

A plan for the proposed Sun monument in Washington, which has been submitted to the committee on the subject, is described as follows: "The monument is to consist of a large central statue of Charles Sumner, and four life-size statues as follows: 1. Freedom—A semi-nude statue of a female slave, to whom emancipation has just dawned who casts from her wrists the broken shackles of servitude. 2. War—Statue of a colored soldier in the uniform of the United States army. 3. Peace—Statue of a colored man leaning on a plow. 4. Dignity—Statue of a colored citizen as an orator and statesman."

"You had better take care of the young one." This was the most remarkable remark of Engineer Jack Evans, who the Chicago, Burlington and Quincy railway, as he handed the child to his mother, had saved back to its mother. He mounted his engine to move about the circumstance. Jack saw the child lying along on the track, just north of his train, and comprehended instantly that it was too late to save the engine before he reached it. He did as he usually does as he drove as ever was performed by any locomotive. He reversed his engine, ran out the guard as nimbly as a cat, and when close to the child, jumped straight into his arms and threw himself sideways from the track. The pilot struck him and whirled him ten or fifteen feet down the track, bruising him considerably; but he saved the baby's life, and handed her back to its mother with the remark at the head of this article. I strange of what stuff heroes are made, after all.—*Inter-Ocean.*

Senator Bontwell's Definition Civil Rights.

The theory of human equality cannot be taught in families, taking into account the different conditions of the families composing human society; but in the public school, where children of all classes and conditions are brought together, this doctrine of human equality can be taught, and it is the chief means of securing the perpetuity of Republican institutions.

The conference report on the Freedman's Bank bill has been agreed to in both houses. It allows the business to be continued, with certain restrictions as to the securities for loans, and with provisions that all now deposits up to July, 1877, shall be held as special deposits, and invested for the benefit of the special depositor.

The theory of human equality cannot be taught in families, taking into account the different conditions of the families composing human society; but in the public school, where children of all classes and conditions are brought together, this doctrine of human equality can be taught, and it is the chief means of securing the perpetuity of Republican institutions.

Speaking of the business outlook, the New York *Bulletin*, one of the most careful and observant journals of its class, is of opinion that, contemplated from almost any point of view, the country is in many respects stronger, sounder, and healthier than it was at the beginning of May twelve months ago, although on the then delusive surface of things the prospect may have presented a fairer face than it does at present.

The report of the Southern Baptist Convention, which lately met at Jefferson, Texas, shows that during the year fifty-five missionaries were in active service, under the control of the Domestic Board, who reported 808 baptisms. In the Indian department there were 19 missionaries who baptized 153 members, the whole number of their Indian communicants being 1,915. There were also two colored students preparing for the ministry under the direct supervision of the Board.

[Faint, illegible handwritten notes]

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CORRESPONDING EDITORS:

REV. A. C. McDONALD, D.D.,
Holly Springs, Miss.
REV. W. M. DAILY, D.D., LL.D.,
New Orleans, La.
REV. H. GREEN, Baldwin, La.
REV. W. R. FAYLE, Houston, Texas.
REV. G. W. HONEY, Austin, Texas.

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Poetry.

Mrs. Van Cott's Fast Day Feast.

BY MRS. R. W. BRAINARD.

I sat at a feast where a wide-spread board
Was filled with such food as the hostess
Had stored
From climes of the sun and from lands of
The sea,
For a right royal feast she had said it
Should be.

Not a dish was "uncovered!" We sat in
Amaze,
For never a crumb had been spread to our
gaze;
Till lifting her hands then she bade us re-
ceive
The pure milk and honey of love, and be-
lieve.

Fresh honeycomb, filled to the brim every
cell
With nectar, whose sweetness no mortal
can tell;
On parched corn and cheese and fresh
olives we fed,
While pure oil of gladness was poured on
each head.

The rare grapes of Eschol she promised,
she brought;
So, wondering how Israel forgot
In whom they had trusted, when doubting
the word
Of the Lord, while tales of the giants they
heard.

Pomegranates and figs from that land of
the East,
Our hostess supplied for her marvelous
own feast;
And came from heaven, freshly gathered
each day,
Full measure is meted to us as we pray.

For those who were sated with succulent
food,
She brought to them quails, in appearance
so good,
That Israel's hosts when they saw them
were glad,
And ceased to complain of the famine
they had.

Fresh bread as from heaven she brought
to us
And bade us be nourished, and strength-
ened again
For labors of love, or for duties each day
Will bring with the bread which we ask,
when we pray.

We all were athirst as we ate of the bread,
And looked to our hostess, who smiled as
she said,
"Here's 'Water of Life,' which is 'free as
the air';
Who drinks of this cup will not thirst, I
am sure."

How sweet was the draught! and we fancied
the word
Was spoken to us, which the woman once
heard,
As over the well of her fathers she bent,
Believing the message from God had been
sent.

The "wine of the kingdom" beside the pure
draught
Of waters she placed, and we thought as
we quaffed
If vintage like this we may taste as we
fast,
How precious the "wine which is kept to
the last."

We thought we had finished; but pausing
the host
That fed the disciples, a sumptuous dish,
She placed in the center of all, as she
said—
"The Lamb which was slain for your sinner,
in your stead."

Would we dare to partake of such sacred
repast?
Should we not shrink abashed as she open-
ed the lid,
Best dish of the feast to our wondering
gaze?
"Nay!" said she, and filled, and to God give
the praise!

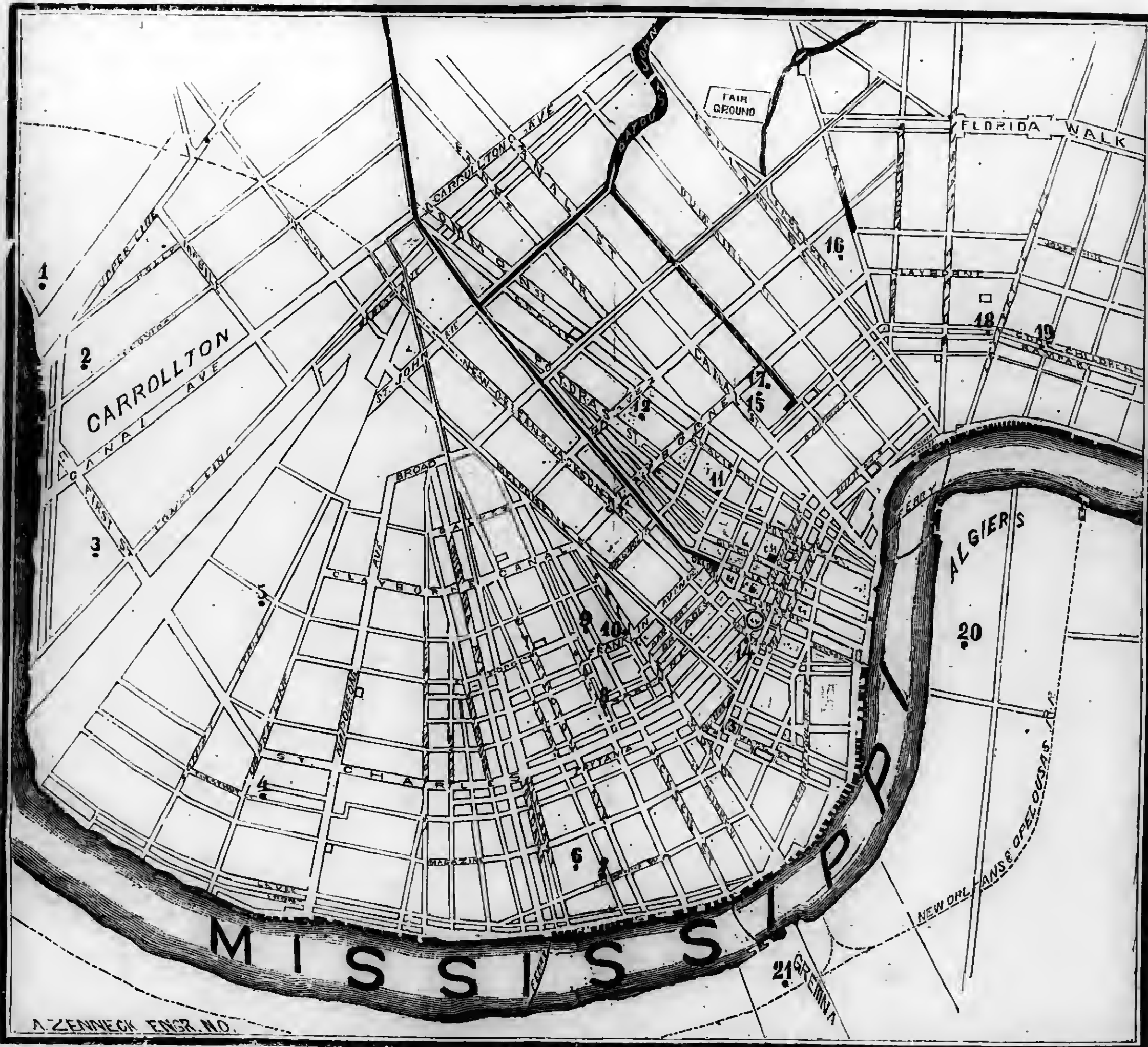
I sat with the guests, and the crumbs as
they fell
Beside the full board, Oh! they nourished
me well!
I did not need ask to be served, for I had
A feast of good things for my soul, and
was glad.

The Love of God.

BY RAYN HOLM.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro—
Like a mother's sweet looks dropping
On the little face below—
Hush! the green earth, awingling, stirring,
Faint, voiceless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

ANNIVERSARY NUMBER.



MAP OF NEW ORLEANS.

OUR MAP.

The map of New Orleans, on this page, gives the outlines of the Crescent City, showing a few of the principle streets. Our point in printing the map is to present to our friends at a glance the definite number and location of our churches and missions in the metropolis of the South.

- 1.—Camp Parapet.
- 2.—Plum street Mission (Carrollton), corner Plum and Monroe sts.
- 3.—Clinton street Church, Clinton, near Commercial street.
- 4.—Simpson Chapel, corner Valence and Chestnut streets.
- 5.—Home Chapel, Peters avenue, near Longstreet.
- 6.—Second German Church, corner Eighth and Laurel streets.
- 7.—Sixth street Church, Sixth, near Chippewa street.
- 8.—First street Church, First, near Baronne street.
- 9.—Mt. Zion, Jackson near Howard.
- 10.—First German, corner St. Andrew and Franklin streets.
- 11.—Wesley Chapel, Liberty, near Perdido street.
- 12.—Pleasant Plains, Perdido, near Johnson street.
- 13.—New Orleans University.
- 14.—Ames Church, corner St. Charles and Callopie streets.
- 15.—Union Chapel, Bienville, near Morais street.
- 16.—Laharpe street Church, Laharpe, near Priuor street.
- 17.—Fourth German Mission, Marais, near Court street.
- 18.—Thompson Chapel, Poet, near Goodchild street.
- 19.—Third German Mission, Love, near Montegut street.
- 20.—Algiers Church.
- 21.—Gretina Church.

NOTE.—On the inside of this paper, under the article headed, "Some Comparative Figures," and in the last paragraph, an error will be found in a portion of this edition of the SOUTHWESTERN. Instead of "the Methodist Episcopal Church has 2,563," read "the Methodist Episcopal Church has 4,025 members."

Methodist Episcopal Churches in New Orleans.

We place before our readers in this issue a map of New Orleans showing the location of all our churches and missions, in this city. The following summary of membership and church properties is taken from the Conference Minutes of 1873 the latest official showing. In one or two cases we have made changes when we have had positive information.

- WESLEY CHAPEL.—Pastor, Rev. Joseph Gould, number of members 1,235; value of church property \$30,000; total raised for all purposes last year \$5,554.00.
- AMES CHAPEL.—Pastor, Rev. James Morrow, number of members 200; value of church property \$50,000; total raised for all purposes last year \$1,026.75.
- UNION CHAPEL.—Pastor, Rev. George Dardis, number of members 960; value of church property \$20,000; total raised for all purposes last year \$6,320.00.
- FIRST STREET CHURCH.—Pastor, Rev. J. Hayward, number of members 550; value of church property \$8,200; total raised for all purposes last year \$1,223.50.
- SIMPSON AND HOME CHAPELS.—Pastor, Rev. C. W. Bryant, number of members 300; total raised for all purposes last year \$725.
- LA HARPE STREET.—Pastor, Rev. Scott Chinn, number of members, 106; value of church property \$3,000; total raised for all purposes last year \$576.40.
- THOMPSON CHAPEL.—Pastor, Rev. R. Hodge, number of members 108; value of church property \$6,300; total raised for all purposes last year \$496.25.
- SIXTH STREET CHAPEL.—Pastor, Rev. J. M. Bryan, number of members 190; worship in a rented building; total raised for all purposes last year \$179.
- PLEASANT PLAINS.—Pastor, Rev. A. Ross, number of members 90. An \$8,000, church building is being erected, and congregation worshipping in basement. Amount expended to date, \$3,388.25. The building stands on one of three lots owned by the Church Extension Society, valued at \$2,000. Total amount raised for all purposes last year \$303.50.
- CARROLLTON CHURCH.—Pastor, Rev.

John Webb, number of members 102; value of church property \$4,000; total raised for all purposes last year \$1,251.

PLUM STREET CHURCH.—Pastor, Rev. H. P. Taylor, number of members 50; value of church property \$800; total raised for all purposes last year \$124.50.

CAMP PARAPET.—Pastor, Rev. Stephen Priestly, number of members 82; value of church property \$2,000; total raised for all purposes last year \$312.90.

GRETINA AND ALGERS.—Pastor, Rev. R. Anderson, number of members in Gretina 18, worshipping in a rented building. Number of members in Algiers—; value of church property \$900.

FIRST GERMAN CHURCH.—Pastor, Rev. I. Altinger, number of members 64; value of church property \$6,500; total raised for all purposes last year \$2,084.50.

SECOND GERMAN CHURCH.—Pastor, Rev. J. Kientle, number of members 39; value of church property \$6,000; total raised for all purposes last year \$1,751.35.

THIRD GERMAN MISSION.—Pastors, Rev. L. Altinger and Rev. J. Weber, number of members 30, congregation worships in a private house. Lots have been purchased costing \$1,400, and a church costing \$1,700 is projected.

FOURTH GERMAN MISSION.—Pastor, Rev. J. L. J. Barth, this mission is not as yet organized.

Methodism in Mississippi.

REV. A. C. McDONALD, D.D.

Those great events that so lately revolutionized the South, have already crystallized into history. The verdict of posterity upon the actors and their deeds is recorded very much as it will stand on the pages of the future. But the great religious movement following so closely upon the reconstruction of the States, whose far-reaching results shall be so much more potent than any civil upturnings, has as yet but a meagre record. The great mass of the church is but slightly informed as to the work accomplished, and not till a second Stevens shall arise to trace the progress of this great work will its true grandeur be generally understood.

The present article aims to lead the reader only to one of these rich historical mines. Nor do we propose

at this time to follow to any great length the rich veins whose golden promise allures us to the pleasing work. In this prospecting tour we only present the brief specimens that may possibly attract other minds and more skillful pens to an important and productive field.

In some respects the movements of our church in reconstructed Mississippi have been unique. The State has no great central city, and has therefore been considered as an important center of operations from which to reach less prominent fields. And yet a glance at the map will show that Mississippi is the key of the great Southern arch. Its real strategic importance is immense. But not because this was seen by our gifted leaders, or that special efforts were therefore made, has it resulted that up to this time it has yielded by far the richest returns of any of our Southwestern States. It must have been that the All-Wise Ruler saw what man did not see, and especially blessed the seed sown in this field.

The earliest pioneer of our work in this State was Rev. N. L. Brakeman, now stationed at Terrehaute, Indiana. At the memorable Christmas conference, which met at old Wesley Chapel in New Orleans, where the Mississippi Mission Conference was organized in 1865, Bro. Brakeman was appointed presiding elder of Mississippi District. In that district, whose boundaries were those of the State, there was then not a traveling, nor local preacher, nor even private member of our church. Without a place of worship, or member to worship with him, surrounded by enemies, but with God on his side, he entered on a work of hazard, toil, self-denial and exposure where blessed fruitings in one year were over two thousand Sunday-school children, and nine churches valued at \$27,800. This grand success, it has ever seemed to us, demanded that Bro. Brakeman should have been returned another year. But the church authorities and himself seemed to regard New Orleans as a center of operations more important and hence Mississippi, much to her regret, lost him.

His successor, Rev. W. Darnell, a born commander and cool in the midst of danger as a Napoleon, entered into his labors with such success, that at the next conference he returned nearly six thousand members, twelve new churches and ten

new Sunday-schools. It was during this year that Rev. James Lynch, editor of the *Christian Recorder*, official organ of the American Methodist Episcopal Church, having resigned his place as editor, and united with the Methodist Episcopal Church, was transferred to the State and appointed to South Mississippi District. His coming greatly accelerated the work, and was a potent agency in the rapid building up of our church.

It was to the clear eye of brother Lynch that the great importance of our work in Mississippi first appeared. His eagle glance at once discovered Mississippi to be the grand central point of influence in the South for building up his race, and he entered upon the great work with a zeal that knew no bounds, and an energy that never flagged. What he did for Methodism in Mississippi, the coming ages will alone reveal. But his large heart and active brain planned more work than any one man could do, and his participation in political movements gradually drew him from the work of the church. His ministerial associates will not cease to regret that his whole time was not fully given to the ministry. Had such been the case he would in all probability have been numbered ere this among the highest dignitaries of the church.

At the end of one year, brother Darnell returned from the district, and at the next conference the State was divided into two districts, Jackson and Holly Springs, the former held by Rev. James Lynch, the latter by A. C. McDonald. This year, 1863, there was an increase in the two districts of over five thousand members, ten new churches and fourteen new Sunday-schools. At the general conference held in May of this year, the mission conferences in the South were changed to full conferences, and Mississippi, Louisiana and Texas organized as separate conferences. Mississippi conference met at Canton, Miss., Jan. 8, 1863. Its organization was peculiar, Bishop Simpson had missed connections and could not be present the first day. He telegraphed for the conference to convene. Here was a dilemma. There were two offices to be filled and but two legal voters. Ballots, however, were cast and, though there is a little mystery as to how it was done, Rev. James Lynch was declared president, and Rev. A. C. McDonald, secretary of the conference.

The next day bishop Simpson was

in his conference, and on the day following, the conference was enlarged from two to eight members by the admission into full connection of Miles Proctor, Tabbott Gibbs, Lew Baker, Wm. Holmes, Moses Adams and Thos. J. Anderson. Each of the above have done good service for the church in Mississippi, and the writing of their names starts a train of historical memories. But we cannot trace them now. The year 1869 was one of grand triumph. There was an increase of over seven thousand members, seventeen churches and nineteen Sunday-schools. This great tidal wave rolled on through the year 1870, at whose close there was another gain of over seven thousand members, forty-eight churches and thirty-six Sunday-schools. The membership had now risen in the conference to over twenty-five thousand, churches, ninety-six, valued at \$86,645. Sunday-schools, eighty-eight, and scholars five thousand seven hundred and ninety-five.

But we have not room nor time to complete this hasty sketch. We look over all those years with wonder and exclaim what hath God wrought. Such vast multitudes gathered in awoken profound gratitude. If it be said that many of them came from another Methodism to us, this fact does not decrease our estimate of the work. If they did this come, it was because that other Methodism felt that in a State of freedom their own responsibility for them had ended and had in numberless instances "cast them out." To gather in these "outcasts" in our opinion was work no less glorious than to have gathered the same number of converts. But large masses were really new converts. In those days it was no uncommon sight to see seventy-five or one hundred persons forward for prayers, and with our own hand we have welcomed at one time more than one hundred probationers into the church.

We have not time to speak of the educational and other work that has been done. This would fill another article, and may be given hereafter.

Our work in Texas.

REV. W. R. FAYLE.

Glauding over the map of Texas, in connection with our work there, it will be found that it is somewhat scattering, and by no means a connected whole. Grouped around a few centres of influence, widely apart from each other, and with large tracts of unoccupied or but partially occupied territory lying between, it presents the phase of a new and difficult work in a large and sparsely settled country, and with insufficient material for its accomplishment. Out of the one hundred and sixty or seventy counties in the State, there are scarcely more than twenty, or twenty-five where the M. E. Church has a firm foothold, and possesses strong, influential societies. There may be perhaps forty or fifty more where we have a feeble, or partial representation. While of the remaining one hundred or more counties in them, we have no standing or name whatever. True, quite a number of the latter class are border counties, or but thinly inhabited, though others are more populous, and in the interior of the State. Giving sufficient indication however, that the Methodist Episcopal Church has not yet fully occupied the land to the extent that may be desirable, nor yet as much so as might have been done, had she at an earlier period of her history had the men and means to have freely responded to the Meccanidian cry, "come over and help us," which came up from all parts of the State. Had the Methodist Episcopal Church some six years ago, while keeping well in hand the centers and large cities by appointing and sustaining her best and ablest preachers there, been able at the same time to have sent out a dozen or more who, like the apostles, should go instructing the ignorant, preaching the word, explaining our principles and organizing societies, we would doubtless have been at this time far in advance of what we now are, not only in numbers and influence, but in every other essential pertaining to a working and efficient church. But at that time the church was not prepared either to answer the call, or cover the ground, so that much of the territory passed into other hands. Other portions fell into a state of indifference, while yet other parts were prepossessed against us through opposing influences. From the necessities of the case, therefore the church was compelled to concentrate at a few striking points, and thence radiate as time and circumstances permitted, like the incoming tide sweeping a little further and further, and then retreating again to gather fulness and stretch of shore. So the church had to make sure of the ground occupied step by step, and then put forth other efforts for the regions beyond, so as to secure greater victories to the cross. Under the lead-

[CONTINUED ON FOURTH PAGE.]

Southwestern.

New Orleans, July 2, 1874.

J. C. HARTZELL, B.D., Editor.
W. E. BARNES, Assistant Editor.

Letting Our Friends Speak.

We give up this issue almost entirely to communications from friends, who have been or are now connected with our work in the Southwest. The facts and figures will do more to present the true state of our work to the church than any number of editorials. Other friends have written for this our anniversary issue, but our space is limited. In our next we will give excellent articles from Dr. Mathak, Prof. Leavitt, Rev. G. W. Honey, Bro. Trocher, and others.

Our Assistant Editor.

We announce with pleasure that Mr. W. E. Barnes, who for several months has been associated with us in the editorial work of this office, greatly to our satisfaction, is now our assistant editor. Mr. Barnes is a graduate of the Illinois Wesleyan University, has had considerable experience as correspondent of several of our church papers, and some of the leading secular papers of the country. He is the son of a Methodist preacher, and enters with enthusiasm upon his work in behalf of our Zion in the Southwest.

Dr. Fuller, assisted by the many friends in the Central South of the *Methodist Advocate*, is rapidly increasing the circulation of that good paper. We learn by a private note that an issue of 4,000 will be printed this week. We congratulate all concerned.

In another column of the *Southwestern*, our readers will find the advertisement of W. W. Washburn, the late photographer. Mr. Washburn died at the head of his profession in the South. His pictures are masterpieces of beauty and perfection.

Bishop Haven, with his daughter, died with a colored gentleman in Atlanta, and after dinner, rode with him in his carriage. The Georgia papers were filled with sensational articles about it. Referring to it, the *Methodist Advocate* makes the following sensible remarks:

"The bishop, like his master, who loved public sentiment and Phariseism, by sitting with publicans and sinners, and eating and drinking with them, was doing the very thing which he was supposed to be doing. We have had gentlemen, representatives of the United States Government abroad, who sat at the same table with colored men, and who were made about it. Why make any ado about it in 'Bishop Haven's case'? We expect to meet all these colored people in heaven, and we shall be with them there, and how can any harm come of it to us? It is a practice in this world."

From Providence, Willis and Stearns, who are traveling through Texas in the interests of the *Southwestern*, we have cheering news. We make a few extracts from their letters: "At Glendale we found a number of these members, called them together, and took seven subscribers. Another day we wrote June 14th, from 'Last night we had a very interesting time with Brother and his congregation.' We have a list of thirty-two names. From Houston they write, 'We have had a very interesting time with open hands as we have been preaching, and hearts that were cold are now warm. We are glad to greet our comrades. We shall all the shippers with cheerful care their large or small. All Bro. Schackelford's is his post, Bro's are laboring at it with an energy that is proof that their hearts are fully in their work, and its a garden full of flowers. We are united in the obligation of the Central Railroad to the force of the We shall appreciate the pleasure and profit of a ride, over this line, to the management of the Central Railroad."

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A Year's Life.

BY BISHOP HAVEN.

I congratulated you last fall on your auspicious renewal. I now the more congratulate you on your existence through your first year of that revival. It is hard to raise the dead. It may be harder to keep them alive. You have proved both facts possible. You have revived the oldest of our Southern journals, and you have made it continue to live for a year. If an infant can stand it that time he bids fair to grow up to man's estate. True, the teething is not out of the way, nor the measles, nor scarlet fever, nor other dangers that stand thick through all the babyhood ground. But it has weathered the real infantile storms. It has kicked, and cried, and crawled, and crawled for twelve long months. It has grown every day in strength and stature. It can walk even, if very smart, and can do other and many mighty works, in the judgment of its parents and elder brothers and sisters. It will take a good deal now to kill it. So a paper that has fought through twelve months, that has paid its bills, and increased in circulation and become known to its community and its church, and is welcomed by the elders of its family with the usual kisses and cuffs that the elders give to their junior kindred. Such a paper is far more likely to live than when it had only breathed a breath or two of life. Still more is this the case in a paper of a year, than a man of a year, for journals are of more rapid growth than men. The "felt want," as our American language so forcibly expresses it, which was the cause of its coming into existence, has not yet ceased to exist. Like other "felt wants" it grows with what it feeds on. If the great Southwest craved such a medium then it craves it still. If New Orleans needed an organ for her metropolitan influence, she needs it still. That it did need it, the subscription so handsomely made up in a single year more handsomely shows. That it will continue to need it, I doubt not, a like and larger subscription will continue to show.

Why does this need exist? Not because of the lack of spirit and ability in other church journals. The right spirit and the large ability are elsewhere found as right and as large, mayhap, as are displayed in your columns. But because there are, by necessity, local causes that always control journalism; I do not mean now that most local of causes—news and special—the church needs. If none other reason existed for multiplication of papers, this would be sufficient for their existence. No journal of so-called metropolitan or national character can supply this local necessity. The more active the community the more determined is it to have such a voice of communication between its own members, as well as between its members and the world outside.

Two or three semi-religious and semi-Christian sheets strive for the general public, and exult when they have secured a large non-local circulation. But if you note the influence of such sheets you will find that only as they advocate general principles that agitate the whole land, can they be said to have any influence at all. For instance: what church regards their opinions on ecclesiasticism, whether of order or doctrine? Parties may possibly respect the more their sentiments as to the duty of parties, because nothing is so amorphous and impressive for without as a political organism. It exists for transient ends: it exists by transient means. It is the creature of circumstances, and hence may be impressed by casual, and unauthorized, and unsupported opinions. Still the greatest papers are careful to have a constituency of church or party. The *Tribune* was never anything else than a party journal. It obeyed, reluctantly at times, but faithfully, the party with which it was identified at its start. And when it changed it only went from one party to another. Never has it got beyond party trammels, so-called;—party harness and machinery, and means by which its force could be correlated into acts, it would now properly claim.

Our largest journal has a local more than a general constituency. The ministers of some ten or twelve conferences are its accredited and exclusive agents, and it is their churches that give it its leading circulation. Its superadded general circulation, ministerial and lay, arising from its central position, size, and ability, give it the lead in patronage of church journals, and make it stronger than any independent papers in its direct influence on the public mind, though that is wrought through church channels. If our other great sheets exercise their sway from like local thrones, New England and the

Northwest will not grant their influence less, nor will other papers, even if their circulation is. They are strong at home and therefore strong abroad. If local influences affect the New York sheet, and if its correspondence and communications from its own conferences are far more numerous than from those outside this vital territory, then Texas, Louisiana and Mississippi, with five conferences covering their boundaries, certainly have local reasons for a paper that shall represent their interests, and enable them to confer the one with the other. Their own local items and views should more than fill a weekly sheet. Very few of our journals cover more membership, none more territory. The gigantic State of Texas, with its rapidly growing population; the rich Commonwealth of Louisiana, rich in soil, in climate, in men,—too rich, some critic of the North may suggest;—the free and equal State of Mississippi, most advanced in all true human respects of any of its sisters, North or South, for financial corruption has not marred its perfect equality, as it has in the case of the chief one of its sisterhood. Surely such growing and valuable communities deserve and need an organ of their own. But general reasons are even stronger than special.

There is a fear that we shall have too much journalism. We are in danger rather of too little. Had the General Conference of Chicago fostered the two papers already in existence in our Southern territory, and favored the establishment of a third, they would have done a better thing for our church in this Southland than by disintegrating and absorbing the two already in existence into a third not yet born. The third should have been born "at or near" where and when it was, but the others should not have been unborn.

We are to have yet more journals here, and with another Southerner on another occasion, I will cry, "Let them come!" Already two are projected and one published, at Louisville, Ky., and at Wytville, Va. The latter, though far within the mountains, calls itself the *Atlantic Christian Advocate*, a name that even takes the crown off the brow of the metropolitan New York, and seems to take it from our Central South a mistake that should be corrected. Call it the *Virginia Christian Advocate*, and everybody will understand its place and purpose. These papers not only show the vitality of our church here, but they increase its vitality. They discuss the great problem of ecclesiastical reconstruction, which is now being worked out over all this territory, with a variety, a breadth, a force of argument, that will inevitably lead to the general welfare and true progress of the church. Who, for instance, can read the witty diatribes of the *Kentucky Methodist* against colorphobia, that most silly and senseless of all American follies,—a skin disease that is more irritating and more infamous than the itch,—and not feel that there is just cause for its being? Who can read the able pen of the editor of the *Atlantic Advocate*, even if issuing from the mountains of Virginia, on the same side, and not rejoice in its creation? And who can read the stirring editorials of the *Southwestern*, broad and deep, and swift in the same channel of humanistic of God, and not rejoice that it breathes the breath of life itself, and breathes it also into so many still half-alive organs and organisms? All these do not harm but help the central organ in its strong and widening influence. I rejoice, yes, I will rejoice that our brethren of your city and of the Southwest have had place to publish such a journal, and perseverance enough to continue a whole year in this good way. That almost ensures undying and unsuspended perpetuity. Nay, if suspense should come, it will be only for a season. It must again revive and flourish, at last "with enduring bloom, safe from disease and decline."

All these newspaper movements do not harm our central official, but help it the rather. Never was the New York *Advocate* so flourishing, and never were the sisterhood, from Boston to San Francisco, more flourishing. Our own official organ, faithful to all our work in all our region,—has well nigh doubled its circulation, while years has sprung into such vigorous life. "Opposition is the life of business." Two stores on a street create more trade, two churches on a square create more religious zeal and success than a single store or church arouse. Our four papers, South, are better for our church than one; and if that four become five, or six, or ten, it will only show that our church is none the less active than in that section to which some of our fraternal adversaries so constantly remand us,

when they call us the Northern Church. The fact is, that we are no less Southern than Northern. Already we embrace twenty-two conferences and nearly 400,000 members below that famous line of Mason and Dixon, which nobody ever saw but them, and which they never saw. Our General Conference appointed its next session below that line, and if it should move it, would probably change it to another locality still below it. We are the American Methodist Episcopal Church, and the only one, save the eldest of our children, the African, and her eldest child, the Zion's, though American, is far too contracted for our title. We cover every State and almost every county of the South, as well as the North.

So will our journalism be. It is impossible to content this portion of our country with one paper as it is with one school or one conference, as it is to content the upper and lesser territory with one journal at New York. New England settled that question more than forty years ago, when she bought back from New York the paper she had sold it, and re-established the oldest Methodist weekly in the world, at its old home. So must Methodism everywhere have its journal, and every section of our country its own journal. If all that are started fail, others will start, and some will live. You will therefore survive. The brethren having this enterprise in hand will see it permanently and profitably established. They will see hook depositories, buildings, and other related edifices and institutions gather and grow about it. They will see it minister to the advancement of our church in all the vast and lovely territory that encircles that central town.

Be faithful, then, O! *SOUTHWESTERN*, the next year, as the past, in defending and impressing the doctrines of Christ and His church, in preaching the perfect brotherhood of man, and especially of believers in assailing the un-Christian and anti-Christian prejudice that still an uncast-out devil possesses the American heart, and thus torments the American society, church and State. May your second year of renewal be more prosperous than your first, and may your Volume IX. be the volume that shall ensure your liberal Board of Publication, and all your conference supporters and church patrons, that you are born to live while time shall last;—far into the millennium, whose blessed perfection of love and holiness your columns shall have largely contributed to establish and to hasten.

Monody on the Death of Sumner.

BY REV. JAMES MORROW.

Hark! the burial bell is tolling,
Sadly tolling, slowly rolling,
Solemn tones that sound like final trumpet
Of doom;
While the organs, born of wonder,
Fell by sorrow, swell to thunder,
Like ocean dashed to foam, or distant
cannon's boom.

As Autumn's chills, like muffled spirits
come,
And staid with noiseless feet o'er everything
The golden leaves to their dread touch
sacumb,
And tortured branches murmur as they
So glides grim death amid the haunts of
men,
Where pleasure leads the young, or gain
the old,
A touch, and all are frozen, nought left us
But death's requiem in the churchyard
cold.

The common lot—to groan and sigh,
Sad comfort! duty to answer why
The good and not the evil die?
How many riot night and day,
Lay in their graves and never pray
Wherefore are these not taken away?
Could not the patriot true be spared,
The scholar ripe in wisdom, who shared
With you what Providence prepared?
Whose words was as a bond to men,
Whose will was a law, and whose pen
Never wrote what turned to gall again.
Who leant on Christ, and loved the right,
Who saw in His voice the light:
"At eventide there shall be light."
O lion-hearted, wise and brave,
The broken fetters of the slave
Seen *inimicula* upon thy grave.
Great mystery of life! in vain we try
For soundings in this sea—no answer why
The good and not the evil die.

Forgive, O Lord for the sake of Him who
"died in Holy Land."
Rash questionings, thy secret things we
may not understand,
Light breaks! Thy chastening rod strikes
on our stony grief,
Hopes issue forth like gurgling brooks,
that bring us glad relief.
Thy mysteries are low; thy voice speaks to
the heart now risen
I bid for him a silent harp, a vacant
throne in Heaven.
The wide range of labor, and love's crown
The broken fetters of the slave
The mortal in the Autumn falls, immortal
in the Spring to rise.

Hark! the Gospel bell is ringing
Sweetly ringing, gladly bringing
Joyful tidings of salvation capturing
and free.
Where is death's vanquished victory now?
His crown is on his conqueror's brow,
O Christ, our King, this Easter morn we
worship thee.
New Orleans, Easter, 1874.

Some Comparative Figures.

The following table shows the relative standing of the principal churches in the Southwest. These figures are taken from the United States census of 1870:

	Ch'ches	Members	Value of Church Property
LOUISIANA:			
Methodists	202	52,900	\$351,775
Baptists	308	66,149	346,540
Presbyterians	34	14,100	185,450
Episcopalians	33	17,110	166,800
Catholics	102	62,985	2,896,800
MISSISSIPPI:			
Methodists	176	398,293	834,475
Baptists	674	174,870	582,243
Presbyterians	258	71,100	470,200
Episcopalians	31	8,650	202,000
Catholics	87	62,950	166,550
TEXAS:			
Methodists	324	69,100	324,140
Baptists	211	61,700	196,340
Presbyterians	80	27,660	142,600
Episcopalians	31	11,400	109,400
Catholics	36	18,600	357,800

METHODIST EPISCOPAL CHURCHES.

	Ch'ches	Members	Value of Churches
Louisiana	78	11,744	\$231,906
Mississippi	164	30,171	125,841
Texas	87	21,867	61,609

We give the above figures for the Methodist Episcopal Church from reliable sources. The remaining Methodists are divided among the Methodist Episcopal Church South, the African Methodist Church, and the African Zion Methodist Church, and the Colored Methodist Church of America.

A comparison of the relative strength of the Methodist Episcopal Church and of the Methodist Episcopal Church South, in Louisiana, shows the membership to be about equal. In Mississippi the Church South have 45,000 members, while we have over 30,000. In Texas the Church South has over 48,000 members, while we have 18,000 members. In New Orleans the Methodist Episcopal Church has 19 churches and 4025 members; the Church South has 9 churches and 1426 members.

Our Church in the Southwest.

Bishop Thompson organized the Mississippi Mission conference in New Orleans, Dec. 25, 1865. This conference then included the States of Louisiana, Mississippi and Texas. In his opening address bishop Thompson said, "But what is our design in coming hither, it is not to oppose other churches. They have their mission to attend to and we have ours, but why do we come here. First, we have the means to do good, and this vast field invites our labor. Second, we should aim to strengthen the government. Third, we come to you, the colored people of the South who were separated from us in 1844. The opportunity is now offered you to return. Our white brethren may not desire us, but you do. You welcome us, you are destined to be a rich and intelligent people, and your rising power should be made subservient to some being good." The following were recognized as members: J. P. Newman, Joseph Welch, N. L. Brakeman, and W. M. Henry, Elders, and H. C. Jackson, Deacon. The following statistics were reported: Members, 2,216; Probationers, 476; Local preachers, 13; Churches, 5; Probable value of church property, 47,000; Sunday schools, 9; Scholars, 1,386. The following persons were admitted on trial: J. M. Bryan, S. M. Small, T. Kennedy, S. Osborne, D. Dibble, W. Murrell, H. Ryan, E. Williams, H. Green, A. Ross, Scott Chim and R. K. Dioso. At this conference Thompson Biblical Institute was organized. The work in the three States for the year 1866 was divided into four districts: New Orleans, Opelousas, Mississippi and Texas. The second session of the mission conference began in New Orleans, December 3d, 1866. Bishop Simpson presided. The statistics reported were as follows: Members, 6,568; Probationers, 1,331; Churches, 23. Value, \$119,275; Sunday-schools, 29; Scholars, 2,628; amount raised for all purposes, \$26,222.65. A comparison of the statistics as reported for the two years shows a remarkable increase. The third session of the mission conference convened December 19, 1867. Bishop Ames presiding. The conference roll showed ten effective elders; six deacons of the second year, sixteen deacons of the first year, fifteen were continued on trial, fourteen were admitted on trial and J. M. Vance was received from the African Zion Church, making an active ministerial force of sixty-two. The statistics as reported were as follows: Members, 13,309; Probationers, 2,855; Local preachers, 127; Conversions, 1,480; Churches, 47; Probable value, \$200,930; Sunday-schools, 73; Officers and teachers, 243; Scholars, 4,165. The increase of membership during the year was 8,265. The appointments for Texas were omitted, as the Texas conference was organized in January 3d, 1867, and included the entire State, which has since been divided into three conferences. The Mississippi conference was organized in January, 1869, and still includes the entire State. The

Louisiana conference was organized in January, 1869. Bishop Simpson in the chair, and still includes the entire State. The five conferences that have grown out of the Mississippi mission conference territory, aggregate the following statistics: Members and probationers, 63,775; Local preachers, 758; Churches, 327; Value, \$440,437; Sunday schools, 327; Scholars in Sunday schools, 17,717. If we add to the value of church property that of parsonages \$7,000, Orphans Home on the Teche, \$30,000, [a low estimate] New Orleans University, \$21,000, Shaw University at Holly Springs, Miss., \$15,000, and Wiley University at Marshall, Texas \$10,000, we have a grand total of church property in Louisiana, Mississippi and Texas of \$525,437.00.

Good Bye!

Ten years ago the writer came to Texas. Ten long laborious years has he spent in assisting to organize our church interests here. Thousands of miles have we traveled over her broad prairies and bottom lands, exposed to her burning sun, and coldest "Northers," crossed and recrossed her treacherous rivers, and withstood the fiercest calumnies of her many misguided and bigoted citizens.

Our work in Texas is now done. We are not egotistical enough to believe we have done work none other could do, we only know we have done what others would not do. What we have accomplished of good we rejoice at and wish it were a thousand fold greater. Whatever mistakes we have made, a charitable Christian membership will forgive.

Whatever is written by Texas' future historian, whether of civil, political, or ecclesiastical government, our name must have no insignificant prominence during the record of these years.

When we came to this State, we promised the good Lord we would stay until we could have an honorable release. That time in our judgment has now come.

In charge of a very prosperous District, and so far as we know having the full sympathy of our brethren, and in their confidence we voluntarily resign the work to be prosecuted by other, and we trust abler hands.

To our brethren of the West Texas Conference, to the editor of the *SOUTHWESTERN ADVOCATE* and to the numerous friends in and out of the church of our choice do we now say good bye.

The church in Texas shall ever have our warmest sympathies and prayers.

God will take care of his work and in his own good time make manifest his will concerning our mission in the Southwest. Again good bye.
Geo. W. HONEY.

From Texas.

A presiding elder in Texas writes: I like your comment on the resolutions, as presented by the committee of the general conference at Louisville, on fraternal relations.

Great good has been accomplished by the offer of fraternal relations.

The two churches are much nearer together than ever before. We now know one thing that we did not know before. A large part of the members of that church, and we think the larger part are willing to lay aside and forget everything that has caused hardness of feeling between the churches and come together as brethren and work for Christ. The resolutions were drawn up by that committee, no doubt, to push the thing off as far as possible. But the day is not far distant when love will sweep over and leave these in the work who stand in the way of a closer union of people of God. The Baptist had a conversation a few weeks ago, they had delegates from every part of the South, and it is said that a more intelligent body of men never met in this State. We have proof of this in one resolution that passed or one statement that was made. "Resolved, that the negro has a soul." We need no better evidence of the wisdom of that body than this discovery. They resolved after this great fact had come to light to give them the gospel.

The old Methodist church is holding her own in this part of the State. Having discovered more than a hundred years ago that the negro was a man, and having given thousands of dollars and hundreds of men and women the of saving these poor people. God is crowning her with success and honor. God is pouring out His spirit upon the people and reviving this work in all her churches in this portion of the work.

The Methodist Book Depository has a large supply of Hymn Books, Bibles and Disciples. See prices in advertisement. They will be sent upon receipt of cash.

Personal.

—Rev. C. Hunt, pastor of our church in Alexandria, La., is spending a few days in this city.

—Dr. B. M. Palmer, pastor of the First Presbyterian Church of this city, after resigning his pastorate to accept the Chancellorship of the Presbyterian University to be established in Clarksburg, Tenn., has, at the request of his church, concluded to continue as their pastor.

—Bishops McTyrie, of the Methodist Church South; Beckwith, of the Episcopal Church; and Bishop Haven, of our own Church, all preached the other Sabbath in Atlanta, Ga., greatly to the edification of the general audiences who listened to them. So says the *Constitution* of that city.

—The "Goodbye" of Rev. G. W. Honey, of the West Texas Conference in another column, to his brethren of the Southwest, will be regretted by his friends. May success attend our brother wherever he goes. His address for a time will be Louisville, Ky.

—Hon. Pierre Landry, of Donaldsonville, La., we are pleased to see has received the Republican nomination for his senatorial district, for the St. Leonate. Mr. Landry has for several years been a member of the House of Representatives, and as his nomination is equivalent to an election, he will hereafter be in the Senate. He is one of the few men in political circles whom we fully endorse as a Christian gentleman, and a safe adviser in our State affairs.

Rev. N. L. Brakeman.

This brother, now of the North Indiana conference, came to New Orleans early in 1862, participating in the famous movement against Forts Jackson and St. Philip. He remained in all the movements of the army until August, 1864, when he was commissioned by President Lincoln and appointed Post Chaplain at Baton Rouge, where he remained until December, 1865. At the "Christmas Conference" organized by Bishop Thompson in 1865, brother Brakeman was recognized as a member and took work.

In a recent article brother Brakeman writes: "The next year we were transferred to the New Orleans district, which we enlarged by taking in so much of the State of Mississippi as lies south of the thirty-first degree of north latitude and east of Louisiana, and that year (1867) we planted the standard of our Zion at principal points all along the Gulf coast, from Pearl river to Pascagoula. And, in seven years, the three traveling preachers have increased to one hundred and twenty-three, and the less than thirty local preachers whom we had licensed have increased to three hundred and twenty-nine, and the less than three thousand members we received into the Methodist Episcopal Church have grown to thirty thousand three hundred and forty-three. And so far as territory, numbers, and progress are concerned, Mississippi is the banner-conference of all our Southern work. What a noble harvest is here! Thirty thousand souls in seven years! What other annual conference on the continent, or on the globe, since 1865, can show such an increase in so short a time? 'What shall the manhood of such infancy be?' Eternity alone can fully reveal it."

Our Own Church.

Notice.

We will take it as a great favor if our brethren will send us neighborhood news relating to religious matters.

Write names, dates, and all words plainly. Manuscript not returned.

UPPER COAST DISTRICT, LOUISIANA CONFERENCE.

W. M. DAILY, B.D., L.L.D.

Upper Coast District, to *SOUTHWESTERN CHRISTIAN ADVOCATE*. Greeting.—We heartily congratulate you on this your first anniversary, in your fresh blood, and the healthful glow of your youthful blood, and that you have attained a vigorous, self-sustaining manhood in the very first year of your existence, with the smiles and prayerful benedictions of your patrolling conferences wreathed around your manly brow. From this greeting, you will see that we regard you as having been born and christened only one year ago. Not as a politico-religious journal, but as a Christian *Advocate*, only meddling in politics when great moral and religious questions are involved in the issue, and then it is proper that both the pulpit and the religious press should speak out for the right, and give no uncertain sound. And such, we are happy to know, is the course you are pursuing. As such a journal we will stand by you and sustain you as our chosen organ, and as a faithful watchman for us on the tower. And now, from our "heart of hearts," we wish you a long and prosperous life of religious journalism in the great Southwest, with "Excehior" for your motto, and that you may rank as a peer among the numerous family of "Advocates" in the Methodist Episcopal Church.

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Southwestern Advocate

VOLUME IX.

NEW ORLEANS, LA., THURSDAY, JULY 16, 1874.

THE Southwestern.

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486 Camp street, New Orleans,
FOR THE
METHODIST EPISCOPAL CHURCH

IN
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REV. A. C. McDONALD, D.D.,
Holly Springs, Miss.
REV. W. M. DAILY, D.D.,
New Orleans, La.
REV. H. GREEN,
Baldwin, La.
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Poetry.

A Child's Morning Hymn.

[Translated from the German of Johann Gottfried Seume.]

O God, thy father hand has kept
My life, will I this night have slept;
With heart renewed, I lift my eyes
To see the morning sun arise.

Whichever way I look, I see
The proofs of Thy great love for me;
My earliest breath shall speak thy praise,
My last, a song of thanks shall raise.

Thou poorest blessing large and free,
Round thy children, like the sea;
Oh let me not so foolish prove
As to forget thy wondrous love.

Grant that thy loving kindness may
Attend my footsteps all this day;
Guard me from dangers by thy power,
Or help me in the trying hour.

Thy hand alone doth blessings give,
Oh, bless the house in which I live;
Let me, by love to others, show
The debt of love, to thee I owe.

The dearest treasure one can find,
A thankful heart, a grateful mind;
These, Father, give, I pray to thee,
That I may dwell at peace with thee.

Thou hast again my strength restored,
For daily tasks of work and word;
Rejoice again as foot and hand,
Prepared to answer each command.

So when, at last, from death's long night
My eyes shall open in thy light,
May I with sweeter joy ascend,
The life to live that knows no end.

The Wines of the Bible.

BY REV. L. C. MATLOCK.

Was there more than one kind?
What was the difference between them?
Did God approve and allow
Intoxicating wine? Or did he condemn
That, and approve only fresh,
Unfermented grape juice?

To answer these questions, is the
purpose of this article which the
writer commends to those of his
former associates in the South who
have heard the subject disputed
about, and should be able to answer
all objections to total abstinence,
which is the only true Methodist,
Bible, Christian doctrine.

I. There was more than one kind
of wine in Bible times.
Reuben, v. 13, speaks of a "store
of all sorts of wine." Hence there
was more than one kind.

Two kinds, of different significance,
in Hebrew are, both translated
wine. The word *Yayin* is used
throughout the Bible, and rendered
"wine," with a meaning pronounced
upon it, that it is intoxicating. It means
literally pure fruit juice. Therefore,
2 Chron. vi. 14, & 16, speaks of
wine, i. e. pure fruit, or grapes brought
in abundantly, consecrated unto the
Lord and laid in heaps.

So also Isa. 63: 3, says, "the new
wine is found in the cluster." There
is a blessing in it.

This wine was what Pharaoh's
butler described in his dream, when
he said, "A vine was before me, and
the cluster thereof brought forth
ripe grapes. And I took the grapes
and pressed them: then there came
out of the press a cup, and I drank
of it: and my head was refreshed."
Gen. 49: 12.

The other word "*Yayin*" is also a
Hebrew word for unfermented grape
juice, and translated too, rendered
wine. In several instances it is
however accompanied with condemnation,
being used as a generic word,
and applied to any wine. This is
the wine which is declared to be in-
fernal, making, mocking, biting
tongue, and necessary to
condemn any generation, that it is
condemned, and also to say that but one
kind of wine is named in the scrip-
ture, and that is a very plain, and
undeniable fact.

2. Divine condemnation is most
unequivocal and specific. Hear the
character given to intoxicating wine.
Isa. 28: 7. "They have erred through
wine." They err in vision. They
stumble in judgment.

7. "The priest and the prophet
are swallowed up of wine."

Y. 1. "Two to a crown of pride,
of them that are overcome with wine."

Prov. 23: 30. "They that tarry
long at the wine" are declared to be
therefore adulterous in their desires,
perverse in their words and are ad-
monished not to look upon wine.

3. Divine approbation is as fully
expressed, but only upon the unfer-
mented wine. It is promised as a
blessing as "new wine." Prov. 3: 10.
"Honor the Lord with thy substance,
so shall thy barns be filled with plenty,
and thy presses shall burst out with
new wine."

Joel 3: 17, 18. It shall come to
pass in that day, the mountains shall
drop down new wine, and the hills
shall flow with milk. So shall ye
know that I am the Lord your God.

Zech. 9: 17. "For how great in
his goodness, and how great in his
beauty! Corn shall make the young
men cheerful, and new wine the
maids." That is, the grain harvest is
the joy of the young men, and grape
gathering is the pleasant work of
the maidens of Israel.

4. The wine used at the Jewish
feasts was prescribed in such large
quantities, that universal drunken-
ness and debauchery must have pre-
vailed, if it was intoxicating.

1. The Jewish Talmud allowed
four cups of "wine," with one be-
tween if desired, hence the quantity
allowed to be swallowed was large,
and the obligatory quantity was
three pints for each, children in-
cluded. The consideration of sobriety
alone might settle this question. But
it need not.

2. The Jewish customs of Christ's
day prohibited fermented wine at
the Passover. Such is the testimony
of Jewish Rabbis, and learned Jews
converted to Christianity. See in
confirmation of this Horne's intro-
duction to the Bible, Gesenius the
great Hebrew Lexicographer, the
Encyclopaedia Britannica, Professor
Moses Stuart, in the Bibliotheca
Sacra.

3. That prohibition was the ne-
cessary consequence of the divine
law against every thing having leaven
or fermentation in it, during the
seven days of the Passover.

"There shall no leavened bread be
seen with thee, neither shall there be
leaven in all thy quarters." Ex. 13: 7.
Therefore only new wine could be
used. Any other would have been
sacriligious.

But a well informed reader may
enquire, How could they have new
wine, or unfermented grape juice at
the Passover, which was held six
months before grapes were ripe?

The answer is very easy. From
historic testimony, by modern and
ancient writers, extending back two
thousand years we know, First,
That Bible and ancient nations de-
sired to keep wine in an unfermented
state. Second, That they had abun-
dant receipts for so keeping the grape
juice. Third, That they did so keep
it. Fourth, That wine so kept, was
considered the "best wine." Fifth,
That modern Eastern nations still
do preserve the unfermented wine.
Sixth, That with care any one can
do this by boiling the grapes, strain-
ing out the juice, adding an equal
amount of sugar with a few minutes
boiling—canning, as with any other
fruit. When wanted for the family
or the feast, it need only be diluted
with water, to furnish the wine be-
verage, which, in the words of scrip-
ture, "sheweth God and man."

The Feast of Tabernacles was held
when fresh grapes were abundant,
and were brought to the festival and
laid in heaps on the floor. Wine at
that season was the juice of the
grape, pressed out and drunk, or the
juice of the grape eaten with the
cluster in the hand. Isaiah's words,
you remember are, "the new wine is
found in the cluster." Fourth, The
simple grape juice, or unfermented
wine, of the Passover, is settled, as
we have seen by the law of the feast,
which was unequivocal. And there-
fore, the wine used at the Last Sup-
per by the Saviour, was unfermented,
or unfermented, for that was the
Passover supper.

It is, however, even more clearly
settled by the words of Jesus at the
time. He says, "I will not drink
henceforth of this 'fruit of the vine,'
until I drink it 'new' with you in
my father's kingdom." Mt. 26: 29.

All three of the E. V., Mat., Mark,
Luke expressly report him as saying
"fruit of the vine." (Hampelore).
Nowhere is it said to be wine. That
might be unfermented grape juice.
And it might be fermented, or intoxi-
cating, because both were called
wine. But both were not called
"fruit of the vine." That expression,
or the word so translated, meant
only one thing, the juice of the grape
in the condition nature furnished it
from the vine, in the cluster unin-
terrupted.

Intoxicating wine is not the fruit
of the vine. It is the fruit of fer-

mentation. It is the fruit of decom-
position.

It is the product of chemistry. It
is an unnatural and artificial inven-
tion. If let alone, all grape juice,
after fermentation, would become
vinegar. But human and devilish
art combine to stop the natural pro-
cess, seizes upon the liquor at the
moment it becomes poisonous, be-
cause alcoholic, and fixes permanently
the intoxicating power, as forever
after an inseparable element in its
nature.

God's will about wine is seen in
his natural law. He wills that stale
grape juice shall run to harmless vi-
negar. Man's will interferes and
manufactures from stale grape juice
alcoholic poison. Aye, worse than
that, man fraudulently puts upon his
contraband article the divine sanc-
tion, and says it is a creature of
God. Then triumphantly quotes
Paul in favor of using it, because he
says, "Every creature of God is good,
and not to be refused, if it be received
with thanksgiving." 1. T. 4: 4.

5. Not only was intoxicating wine
not used in celebrating the divine
service at the sacred feasts, but the
priests were forbidden to drink it.

"The Lord spake unto Aaron
saying, do not drink wine nor strong
drink, thou nor thy sons, when ye
go into the tabernacle of the con-
gregation, lest ye die, a statute for-
ever."

Total abstinence therefore was the
law for every priest when on duty
under penalty of death. At other
times a violation of the total absten-
tence law was not a capital crime,
although contrary to the word of
God.

"This law was primarily for the
priests. But what the law deman-
ded of them, in character and prac-
tice constituted the elements of pu-
rity, and perfect manhood."

This was so fully recognized in
the Jewish church, that an organiza-
tion of total abstinence was formed,
called Nazarites, who vowed to live
at all times the pure life which was
demanded of the priests in the taber-
nacle.

And these total abstinents were
noticed with special favor by the
God of the Bible. So that in these
two things we have the unequivocal
testimony of God on the wine ques-
tion. That is, in His severe perpen-
dicularity upon winebibbing priests,
and in His marked approbation of
the Nazarites, who were organized
upon a plan of God's own direction.

No. 6: 2. This is the law of the
Nazarite. "He shall separate from
wine and strong drink, shall drink
no vinegar of wine, or vinegar of
strong drink, neither shall he drink
any liquor of grapes, nor eat moist
grapes, nor dried." Other minor de-
tails are given. But the temperance
pledge was the main characteristic
of the order.

Lam. 4: 7. Jeremiah gives as a
feature which distinguished the Jews
at the time of their greatest purity
as a people, the fact that "Her Na-
zarites were purer than snow; they
were whiter than milk; they were
more ruddy in body than rubies."

2: 11. Amos represents the Lord
as saying he had honored Israel in
raising up "your sons for Prophets,
and your young men for Nazarites."

Thus was wine drinking put under
condemnation, and total abstinence
put up at a high premium of appro-
bation.

6. Was Christ a winebibbing
priest? or, a Nazarite unto God,
whiter than milk, purer than snow,
whose ruddy complexion glowed with
health like polished sapphire?
Lam. 4: 7.

Christ was a priest. A priest for-
ever after the order of Melchizedek.
Consecrated forevermore, a High
Priest of good things to come, who
"by his own blood entered into the
holy place," and "through the eternal
Spirit offered himself without fault
to God," "even into Heaven itself to
appear in the presence of God for
us," "a high priest over the house
of God."

Christ's priesthood was a perpet-
ual routine of official service. Every
day and hour he was on duty before
God, and could not drink what was
forbidden to the priest and be fault-
less. But he is declared to be fault-
less, "without spot." Therefore they
slandered him who said eighteen
hundred years ago, "Behold a man
glutinous and a winebibber." Matt.
11: 19. Indeed, the Saviour him-
self quotes these words from his
enemies, and also the words about
John, who the wicked said, "Behold a
devil." Both are stigmatized as
shameful misrepresentations.

Christ was in fact a Nazarite unto
God. He did fulfill all righteous-
ness including every jot and tittle of
the priestly law. He was faultless
before God. He challenged impeach-
ment by demanding of an excited
crowd whom he declared to be like
their father the devil. "Which of
you convinceth me of sin?" How
quickly would they have flung in his
teeth any violation of law?

By all these demonstrations, and
arguments unanswerable, it is shown
that Christ did not and could not
use intoxicating wine and he the
Messiah of God.

7. Yet further. As a complete
vindication of Christ from the slan-
ders of the sanctimonious hypocrites
of Jerusalem, as well as those of the
ordained and unordained wine drink-
ers of America and Christendom gen-
erally we have his dying testimony on
the cross.

Let us recall the scene. All night
Jesus had prayed and agonized in
the garden, exceeding sorrowful even
unto death. Seized by an armed
band before daylight, he had been
put on trial five times before nine
o'clock of the next morning. He
had been scourged and beaten and
exhausted with loss of blood, and he
stood now at Golgotha to be cruci-
fied. Did he take a little wine?

The fainting prisoner was offered
wine mingled with myrrh, an intoxi-
cating potion to stupefy and deaden
the sense of pain, before they nailed
him to the cross. The more posi-
tively to mark his deliberate rejection
of it, he tasted, and would not drink,
and he received it not. And true to
his priestly and propitiatory sacri-
fice he died as he loved, a total ab-
stinence from all intoxicating drinks.

It could not be otherwise. For
such a high priest became us holy,
harmless, undefiled, separate from
sinners, who was made perfect
through suffering.

He stood at the threshold of the
sanctuary, the true tabernacle which
the Lord pitched and not man, when
he was dying on the cross. The
Holy of holies at the right hand of
the throne of the Majesty in the
heavens, would soon be entered by
him. From the crushing agony,
from the closing prayer, from the
dying invocation, from the last life
yielding breath, the great high priest
passed away, true to his pledge at
the Last Supper, the vow of his
priesthood, and his own infinitely
pure and holy law, with sweet breath
and clear thought, and spotless
record.

8. Every step of the argument
leads to the inevitable conclusion,
that what Christ did not use while
living, and would not drink when
dying, he certainly did not make for
others to use in violation of his own
law. He dare not do such a great
wrong.

2. Because what he did furnish
at Cana of Galilee, is described by
the words of the governor. He calls
it *kalon wine*, rendered in English,
"good wine." But which distin-
guishes it from the "worse," or *elaso*
wine. The "good" and the "worse"
are proper names for fresh, pure and
sweet unfermented grape juice, and
for our vinegar like fermented juice.

Thus the ruler is made plain to
say to the bridegroom, "Every man
at the beginning doth set forth pure,
sweet fermented grape juice, and
when men have well drunk, then
that which is sour and unfermented,
but 'thou hast kept the fresh pure,
unfermented grape juice until now.'"

So that I now plainly, boldly, de-
liberately challenge any man to dis-
prove the proof, in vindication of my
Saviour's purity. Any attempt at it
through the press or otherwise will
be attentively considered, and if wor-
thy of notice, will be replied to res-
pectfully.

9. The issue involved in this dis-
cussion of the teaching of the Bible
on the wine question, is not merely
an honest difference of opinion. It
is far more. It on one hand involves
the impeachment of the Divine char-
acter for impurity, a perversion of
sacred truth and blasphemy.

If God declares wine to be pro-
motive of sorrow, woe, hatred, im-
purity, sin, and is represented also as
allowing and recommending the use
of the same, he is made the remorse-
less foe of his creatures. If, how-
ever, these representations of God's
words, are a perversion of their
meaning, who who do it make Him a
liar, or rather are yourselves become
forgers of lies, as Job characterizes
such work.

And what is this but blasphemy?
Webster defines it thus: "An indis-
tinctly offered to God by words or
writing. To attribute to God that
which is contrary to his nature, and
does not belong to him."

And I submit, as the inevitable
logic of the propositions sustained
that, as Christ is God, to represent
him as a wine bibber, a manufac-
turer of intoxicating liquors, and to
represent God as allowing that which
he condemns and thus make him re-
sponsible for drunkenness and crime
is bold, bald blasphemy.

New Orleans University.

REV. L. S. LEAVITT, A.M.

This institution is located in the
city of New Orleans, on the corner
of Camp and Race streets. A more
central, healthful and beautiful lo-
cation can scarcely be found in the
Southwest. Street cars pass on ei-
ther side to and from all parts of the
city, large and tastefully arranged
shade trees offer their welcome pro-
tection, while just across the street
to the North is "Coliseum Place,"
one of the largest public parks in
the city.

The property consists of two two-
story buildings, formerly occupied as
dwellings, and grounds one hundred
and twenty feet on Camp street, with

ninety feet on Race. The larger
building is arranged for school pur-
poses as best it can, and though
inconvenient, still it answers for the
present and must until another one
can be erected.

The smaller building is used as a
boarding house, and dormitories for
teachers and students.

At present the cost of board to
students is ten dollars per month
with room rent and fuel free to young
men preparing for the ministry; to
others one dollar per month. Only a
limited number however can be re-
ceived, but when necessary, rooms
and board can be obtained in private
families near the university at reas-
onable rates.

The University was liberally char-
tered by the General Assembly of the
Louisianians in 1873, and in accordance
with provisions of the charter, the
following departments have been or-
ganized, and courses of study pre-
scribed. Preparatory, Normal, Sci-
entific, Classical and Biblical. In
establishing the institution, we have
not only had an eye to the present,
but also to the future, and it has
been our aim to do permanent work,
to lay foundations on which others
may build in coming years, trusting
that the University will grow in in-
fluence and power for Christ and his
church, as each generation in turn
shall frequent its halls.

Already arrangements are being
made for the transfer of a property
to the University, which, it is hoped,
will largely increase its facilities for
usefulness and make the beginning
of an endowment fund.

Three hundred and twenty-three
students have been in attendance
during the year, many of whom have
struggled against great odds to re-
main in school. A good interest has
been manifested in all the depart-
ments, while those in the more ad-
vanced classes deserve special credit
for punctuality and faithful work.

A class of seven have completed
the preparatory and will enter on
the regular college course at the
opening of next term, several of
whom are contemplating the Chris-
tian ministry.

A much larger number are admit-
ted to the senior preparatory work,
an aim to the completion of the full
course. Thus in a few years we will
have a class in each year of the Uni-
versity course.

In manner of instruction we have
aimed at thoroughness, caring more
for it than the number of branches
gone over. We believe that one
branch thoroughly mastered will be
of more real service to the student
than vague ideas as to several.

The examinations were witnessed
by a large number of visitors, to-
gether with Dr. Rust and Bishop
Hayes. All expressed themselves as
pleased with the manner in which
the young men and ladies acquitted
themselves.

Twenty-four young men have re-
ceived instruction during the year in
the Biblical department, among
whom are several ministers now on
important charges in the conference
and some of the most promising
young men in the University. The
course of study is similar to that
pursued in the conference for orders
specially adapted to present wants.
Special attention will be given to
this department next year. Our
church in the South is greatly in
need of trained men, and to these
schools also looks for such.

Spiritually a gracious influence
pervades the entire institution, and
several of the most promising stu-
dents have experienced religion dur-
ing the year, two of whom are now
preparing for the ministry. A well
attended Sunday-school and prayer-
meeting have been held each Sabbath
in the chapel, under the supervision
of the teachers with the best of re-
sults.

The work of the university is how-
ever much impeded for the want of
suitable accommodations, not more
than one half of the students can be
gathered in its chapel. Extra teach-
ing force is required to take charge
of rooms and recitations, which might
be confined with others, had we the
necessary room.

Give us a new building constructed
on school principles with a com-
modious chapel, and we can quite as
easily instruct five hundred students
with the same teaching force.

The required grounds are secured.
Only means for material and labor is
required, and indeed the success and
efficiency of the University largely
depends on its speedy erection; in
other denominations have surpassed
us in this respect, let us not be be-
hind. Will not some of our friends
to whom the Lord has given means
and who have a heart with us in
this work start the noble enterprise?

To the Freedmen's Aid Society of
the Methodist Episcopal Church be-
long the credit of all we accomplish.
It has provided teachers, and it is
alarmed and largely aided in the
purchase of property. We unite in
praising it for it, and its worthy agent,
Dr. R. S. Rust and the sympathy and
cooperation of the church.

Eternity alone will reveal the grand
work it is doing for the market in
this long neglected field.

Our German Work in Austin.

BY REV. E. F. STRATTON.

This mission was started early in
1872, when Bro. Brunow was trans-
ferred from Philadelphia to Austin,
Texas. Bro. Brunow met with very
encouraging success, and negotiated
for the purchase of a very desirable
building lot.

The Board of Church Extension
had promised a donation of \$1,000
for that purpose. Bro. Brunow was
not permitted even to complete that
purchase. Two days after his death
the funds arrived, and the purchase
money, viz., \$1,350, was paid, and
the deed recorded. Here the mat-
ter had to be left, the conference
being unable to fill his place for the
balance of 1872 and 1873. I was
sent here last January to resume the
work, for which, of course, the inter-
est awakened here by Bro. Brunow's
efforts, had fallen off considerably,
consequent upon our unavoidable
delay in resuming.

Our lot is 52x128 feet, near the
heart of the city, and occupies one
of the most prominent of the nume-
rous hill sites which add so much to
the romantic beauty of the capital of
Texas.

Last week we contracted for the
erection of a nice frame church
building, 31x46 feet outside, crowded
by a graceful spire, rising to a height
of sixty feet from the stone founda-
tion. The building is to be finished,
i. e., plastered, painted, and fur-
nished with pews, platform, and rail-
ing, also an organ gallery, for the
sum of \$2,130, coin, and to be com-
pleted by the first of September.
The purchase of the necessary furni-
ture, lights, bell, organ, carpets, etc.,
will swell the bill up to \$2,500.

Ours will be the first German
church in the city of Austin; al-
though from the days of the first set-
tlement here up to this the German
element has always been a very
prominent one in Austin, both as to
numbers and to wealth. To-day,
perhaps, no less than one-third of
the inhabitants are Germans. Eight
of the fourteen church buildings of
which Austin can boast, not one be-
long to the Germans. The colored
people have three; the Swedes, two;
the Germans none as yet. Let no
one suppose from this that they have
no places of worship; they have in-
deed. There is a large and com-
modious Turner Hall, erected at a cost
of no less than \$30,000, where Sun-
day after Sunday merry crowds of
worshippers gather around the altars
of their gods, to say nothing of num-
berless smaller shrines of Bacchus
and Gambrinus.

This will, I trust, to all candid
minds, be proof sufficient and stan-
dard of the urgent necessity of erect-
ing a house of worship, where Christ
Jesus shall be preached in their
mother tongue to a class of the popu-
lation, who enlightened with true
gospel light will never fail to make
the host of citizens, but who, when
left to themselves will also, not fail
to become an element of society
fraught with danger to the moral
strength and consequent safety of
our commonwealth.

The Germans of Austin, for the
greater part, belong to what is styled
the higher classes of society. There
is quite a sprinkling of German no-
bility among them, and a majority
of them have a higher than a com-
mon school education. While this
adds to their usefulness and strength
on the one hand, it also weighs quite
heavily in favor of Skepticism,
Rationalism, and downright Athe-
ism, with which they are mostly in-
fected.

If any of your numerous readers
whom God has blessed with this
world's goods and with liberal hearts
should feel themselves prompted to
do something for our German work-
here, let them rest assured, that
there is no cause more worthy and
better calculated for the speedy and
steady advancement of Christ's king-
dom in this vast State, than the es-
tablishment of a strong church for
the Germans in the capital of Texas.
Donations addressed to Rev. E. F.
Stratton, box 24, Austin, Texas will
be gratefully acknowledged.

I am preaching for the present at
the most unfavorable hour of the
day—3 o'clock P.M.—to small au-
diences in the Northern Presbyterian
Church, Rev. E. B. Wright, pas-
tor, which was kindly opened to me
for the purpose. There is a small
nucleus for a society, around which
we soon hope to gather many pre-
cious souls that may believe in the
Lord Jesus Christ, and be saved.

We have not been able, nor shall we
be, until our church is completed, to
organize a Sunday school, which will,
of course, be one of the most effec-
tual means of building up the church.

The New Memorial Hall at Har-
vard College, was dedicated on the
23d ult. The address was by Hon.
Charles F. Adams. The cost of the
structure was \$300,000.

There are now about sixty Ger-
man students in Massachusetts and
Connecticut, chiefly in private fami-
lies. They average quite as good
progress as English students.

It was our great intention, to be
present at the annual meeting of the
Methodist Episcopal Church, to be
held at New Orleans, Louisiana, in
the month of September, 1874. We
were unable to do so, on account of
the illness of our wife, who died on
the 10th inst. We were, however, able
to attend the funeral of our dear wife,
and to be present at the funeral of our
dear son, who died on the 11th inst.

As a result of the examination
and increased interest in the
German work in Austin, the
attendance gave hold this institution is
popular mind. It adds to the
interest of the German work in
Austin, and the wide-spread interest
in the city, and the country.

Three days of the year, the
German work in Austin, has been
successful, and made a most impres-
sion. An urgent demand was
made upon the pastor for a copy
for publication, which is hoped,
will be furnished. The German work
in Austin, has been successful, and
the interest in the German work in
Austin, has been increased.

Great efforts have been made
among the German work in Austin,
by a proposal from Dr. Rust, to
erect a new church, which is hoped,
will be furnished. The German work
in Austin, has been successful, and
the interest in the German work in
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been successful, and the interest in
the German work in Austin, has
been increased. The German work
in Austin, has been successful,

to the limits of that particular mission. The resolution looks to a broadening of his sphere of usefulness, by extending to him, through the proper authorities, such as the American Bishops and the officers of the missionary society, an invitation to visit this country, and to place himself in communication with our people. The conference showed its sincerity and consistency by offering the resolution extending to him a cordial welcome, and an announcement that they would be glad to receive him in the capacity of a president, or in any other capacity that he may be enabled to come.

That such a visit would prove useful in our work, there can be little doubt. It would certainly serve to draw the attention of our people afresh to the vast and increasing proportions of the African question. Hitherto the African question has been one on our own soil; but now, in the mysterious evolutions of Providence, it relates to the extension of the Gospel, and of the blessings of a Christian civilization to the millions on that benighted and degraded continent.

That God is about to do some great things in Africa, is evident by many signs. In other ages who has been the land of darkness and mystery, aside from the path of civilization, and having no part to play in the grand game of cosmopolitan politics. If we mistake not the signs of the times, Africa, so long without, is about to be drawn within the circle of great political events, and during the next few centuries, to play no mean or inopportune part in the struggles of the nations of the earth.

While this visit would awaken our own interest and sympathies, it would do something for the people of that Republic and of that branch of our church. As members of our church, they have stood comparatively alone against the dark column beyond them, hearing only occasionally a word of cheer from this side. Thrown across a great ocean, into the enemy's land, a feeble force, to contend against almost insurmountable obstacles, the leaders of that mission should be able to gather inspiration from personal contact with the church at home. Slavery was a blight on the colored race everywhere; the curse was felt in Africa as well as here; but as the cloud has now lifted, and our five millions march on with new aspirations and hopes, it would be well to secure a closer connection between this class of our people on both sides of the ocean. The colored people here have learned something in the course of our protracted struggles; and the benefits of that knowledge should be enjoyed by the people of Liberia.

Since the founding of that mission the cause of Methodism among the white population of America has also advanced, and the intercommunication of the bishop and our people would be mutually advantageous. By spending a season among our churches he would catch a higher inspiration, would learn new methods of labor, and would be prepared for a greater measure of usefulness when he should return to his own people.

Besides these advantages, we cannot doubt that the Bishop's visit would contribute to awaken in our church a renewed interest in missionary labor in Africa. Glorious as had been our record in that field, we cannot believe that our work there is done. Africa still extends towards us her arms for help; and we do not, amid the new developments both here and there, bear with renewed emphasis the Macedonian cry? Our mission there ought to be reinforced by new and inspired men, fresh from the bosom of the home church; and that great center of headstrong ought to be attacked along new lines. Why should we confine ourselves to that little spot on the West coast? Why not strike that great artery, the Nile, and follow it out in its various ramifications to the equator, as the Mohammedans are now doing? The Nile would give us the heart of the continent. Along this line the nations have always traveled, but have never been able to travel so far as now. The opening up of the central portions of Africa should be regarded by our Church as a badge call of Providence to enter fields already white to the harvest, and to thrust in the sickle. What does it mean that God has given us so many of the colored people in this land? Is it empty to help the handful of those people here? Is it not rather as agents that they are given us, to aid in the grand campaign against Africa itself? What nation could preach to Africa as we could—what Church so well as our own, which has struggled from the first for the elevation of the colored race?

The effect of a visit from an honored Bishop, who has done excellent service abroad, upon our Southern work, would be every way favorable. We trust the way may be opened for such a visit, and we commend this action of the New England Conference to the godly consideration of the church generally.

(Western Advocate.)

Men's temporal affairs have great importance in the divine economy. God has made his plans for all the occupations of honest industry, and all the arts which improve and beautify life. He intends men to have houses, lands, cattle, merchandise, mills, shops, factories, arts and sciences. He does not, therefore, intend them to be idle. Not slothful in business, fervent in spirit, serving the Lord, is his rule. He requires his people to work and to pray. His providence never smiles on the indolent, indolent man, on the mere spectator of other men's enterprises and thrift. He approves well-to-do hands, good fences, and well-kept herds. He expects men, who

have strength and opportunity to acquire, to be prepared to be dispensers of comforts, distributors of bounties, his stewards to gather and use for the well-being of men and the divine glory, the wealth which his providence has put within their reach.

Christ's kingdom is not of this world—not merely earthly and temporal—but, nevertheless, it is now in this world. The nations of the earth include in their future this future of that kingdom. The church rises and falls with the nations to which it ministers; its progress and triumphs can not greatly exceed theirs. Hence, the truest, noblest Christian is the truest, noblest citizen.

Personal.

—It is reported that Longfellow has consented to write a life of Charles Sumner.

—The Hon. Tod R. Caldwell Governor of North Carolina, died at Hillsboro', N. C., July 11th.

—Last Wednesday evening, Rev. James Morrow delivered an instructive lecture on, "The Comet," to a large audience in Ames Chapel.

—President Roberts, of Liberia, continues in feeble health. He is still residing at his coffee farm, on the point of the Cape.

—The venerable Rev. Henry Boehm entered upon his centennial year on Monday, June 5th. He is enjoying excellent health, and resides with his daughter at Lafayette, in the suburbs of Jersey City.

—We are glad to state that Rev. J. J. Kienle, pastor of our Second German Church, who has been seriously ill with the typhoid fever, is now out of danger. He is at Ocean Springs recruiting his health.

—Rev. James Morrow, of Ames Church, left for the North last Monday. He goes upon business for the church, and will be absent but a few weeks.

—We regret to announce the death, in the city of Mexico, of Robert W. Butler, son of the Rev. Dr. Butler, Superintendent of our mission there. He died in holy trust, and was buried from the church of the Holy Trinity, No. 5 Calle de Gante, on the fourth of June.

—Bishop Harris was attacked with fever while at Geneva, detaching him in that city for several days. His convalescence was such as to permit him to reach Frankfurt in time to be present at the Commencement of Martin Mission Institute, June 23d and 25th. This is the first and only illness which the bishop has had in his great journey round the world. Himself and family hope to be in New York by the middle of October, and to be settled at their home in Chicago some time in November.

—Prof. E. W. Blyden, of Liberia College, now on a visit to this country, at the invitation of General Howard.

Our Own Church.

Notes.

We will take it as a great favor if our brethren will send us articles of news relating to religious matters, for brevity's sake. Write names, dates, and all words plainly. Manuscripts not returned.

DEATH.—At Port Deposit, Md., July 13th, 1874. Grace Matlock, first born, only child of Dr. and Mrs. L. Matlock, aged four months and seventeen days.

DEATH.—In this city, on the 12th inst., Mrs. Lucy Young, aged fifty years. She had been a consistent member of Wesley Chapel for thirty years.

CHURCHES.—L. A. S. R. Hason, writes July 12th: "An exhibition by our Sabbath-school took place on the evening of the 8th inst. A large audience was in attendance. Prayer was offered by Rev. George Washington. About forty scholars of the Sunday-school participated in the exercises. The singing was conducted by Mr. David Nickleberry."

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Mr. Denes Beverly, and Mrs. Vina Henderson. The society was organized the 7th of June 1874, and now numbers one hundred and twenty members.

GODMAN, Miss. Rev. J. H. Parker, writes July 20th, sending six new subscribers to the SOUTHWESTERN, he hopes to send a much larger list in a few days. "If I have been having a revival at Bethel, five miles from here, during the last two weeks we have had nineteen converts. The meeting is still in progress. The congregation is composed of both white and colored. We expect to have twenty-five candidates for baptism on the 29th of August, thus being the time for our quarterly conference."

HAZLEHURST, Miss. Rev. J. B. Smith, writes July 13th: "Our quarterly conference was held at Galfin, four miles west of Hazlehurst. Elder Jones preached there on Sunday, June 11th, and on Tuesday night at Hazlehurst. He will hold a Camp Meeting one mile west of Hazlehurst on the 28th and 29th of August."

GALVESTON, TEX. Rev. Jesse Schackelford, writes July 13th: "We have established a school for our church, which is doing well under the management of Rev. Jacob E. Loxier. Our presiding elder, Rev. W. R. Fayle, was with us last Sabbath. Our quarterly conference was held on Saturday. On Sunday he preached to a very large congregation, and administered the sacrament of the Lord's Supper to over two hundred persons. Our church is prospering."

Literary Notes.

The receipt of all books at the editorial rooms of this paper will be promptly acknowledged, and when read, will receive appropriate notice.

Hand-Book of Bible Manners and Customs, by Rev. James M. Freeman, A.M. Illustrated by one hundred and sixty-eight engravings. Published by Nelson and Phillips, New York.

In the preface the author sets forth the design of this work. "The Bible becomes more and more than ever a real work, while we can read it understandingly. While this is eminently true of the Jewish people, it is also true of the Christian. A distinguished author has aptly said, 'In studying the Bible the Dictionary of Things is almost as important as the Dictionary of Words.' It is a part of this Dictionary of Things, that we propose to furnish in this book."

We have carefully examined this work. Its comprehensiveness, accuracy and size at once commend it to every student of the Scriptures. It throws the light of modern research and investigation over many hitherto dark passages. It is well arranged, beautifully illustrated, and excellently bound. It is just the book our ministers and Sunday-school teachers need. It is a miniature Bible commentary. Orders for this work will be filled at the Methodist Book Store, 426 Camp Street.

After The Truth, by Mrs. S. M. J. Henry. Published by Hitecock and Walden, Cincinnati.

Designed for Sunday-school Libraries. The tone and make up of this book is much better than most of the books found upon the shelves of our Sunday-school libraries. It has a definite aim and end, it is written in an interesting style and teaches a valuable lesson. The publishers have placed the book in excellent binding. It pleases the eye, it is substantial and good.

Phamlets Received.

Annual Catalogue of St. John's College, at Annapolis, Md., for the year 1873-74. James M. Garrett, M.A., President. Number of students in attendance, one hundred and thirty.

Catalogue of Emancipation College, Emancipation, Ky., for the year 1873-74. W. S. Giltner, President. Number of students in attendance, one hundred and thirty.

"National Sunday-School" for August, by C. H. Haynes, Editor. Published by Adams, Blackman and Lyon's Publishing Company, Chicago.

"Bible Land Schoolmaster" for July. T. W. Rickard, Editor. Published by T. B. Stockwell, Providence, R.I., \$1.50 per year.

Catalogue of the East Tennessee Wesleyan University, for the year 1873-74. Rev. J. A. Dean, D.D., President. Number of students in attendance, one hundred and thirty-seven.

Catalogue of Harding College, for the college years, 1873, 74, Abington Ill. Rev. J. G. Evans, President. Number of students in attendance, two hundred and thirty.

"The Englishman," for July, contains, "Negotiations on the Swedish Invasion of Germany," by Leonard Moses; "Uriah's Logic," by the learned religious philosopher, D. P. Downing; "Prince Hohenzollern-Sigmaringen, Saviour of Society," (Reminiscences of Dr. Isaac Nordheimer); "Salmon Giddings," "The Protestantism of Medicine Art," "The Book System," "A New Theory of Minority Representation." Notices of new books, etc., published by W. L. Kingsley, New Haven, Conn. Edited by Geo. P. Fisher, Timothy Dwight, and William L. Kingsley.

"The Galaxy," for August, contains contributions by Justin McCarthy, Albert Rhodes, Henry James, Jr., G. P. Lathrop, Richard Grant White, and others. An article upon musical prophecy gives some account of the marvelous performances of certain musical prodigies at the tender age of two or three years. Whittier's of these, including Mozart and Paganini, reached distinction in after life, many who gave early indications of rare genius, developed afterwards into merely mediocre musicians, and composers, or failed to be heard from at all in the musical world. The pleasantest article in the number is Mr. Rhoda's sketch of Edmund Spenser, the great French novelist and wit, who seems to have natural gifts every art and profession under the sun.

Ladies Repository, for August, contains two steel engravings, "The Storm and Shipwreck," and "Portrait of Bishop Andrews." "Six Centuries under the Holy Office," "A Conversation of Deacons," "A Visit to a Philosopher," "Mary Sumner," "Awake," "The Little Rock," "The Rights of Women," "The Black Templar," "The Lamented Daughter," "Celestial Women," Editors Departments, etc. Published by Hitecock and Walden, Cincinnati, \$3.50 per year.

Harper's Magazine, for August, contains seventy-eight capital illustrations, and in its illustrated articles is as characteristically American as was the July Number.

Lynn Abbott, in an illustrated article, entitled "The American Railroad," gives a graphic and interesting description of a railroad from its inception through all the stages of its construction. Bishop Gilbert Haven, in this Number, concludes his entertaining series of papers on Mexico, from Mexico to Matamoros. Eugene Lawrence contributes another of his brilliant historical sketches, entitled "Galileo and the Papal Infallibility." It is a comprehensive review of this philosophical life and services to science, and shows the ruinous effect of his fall upon Italian letters.

Lippincott's Magazine, for August, is dedicated to the season; light and brilliant, yet containing much valuable information on numerous topics. Its installment of "The New Hyperion," by Edward Strahan, illustrated by Dore, manifests, as usual, a rich and rare quality of humor in the writer, and an apparently exhaustive sense of the grotesque and ludicrous on the part of the illustrator. "A Tour to the China Seas," by Fannie F. Fowdage, illustrated, is a pleasing and quite instructive description of places and customs little known to the general reader. "Roughing it in the Lagoon," by M. E. Deck, has a positive freshness about it, notwithstanding it goes over ground already very thoroughly trod. It is, indeed, a charming number of this deservedly popular periodical.

The Popular Science Monthly, for August, is an unusually interesting number of that valuable magazine. It contains, "Priestley's Discovery of Oxygen Gas," by Dr. J. W. Draper; "The Physics of Ice," "The Development of Psychology," "Distance of the Stars," by Camille Flammarion; "Female Suffrage," "A Daily Fox," "Reno and his Editors," "The Chain of Species," "Color in Animals," "An Estimate of Darwin," Editors Table. Literary notices, etc. Published by D. Appleton and Company, 549 Broadway, New York. Conducted by E. L. Youmans.

Scribner's Magazine, for August, contains a paper entitled "Recollections of Charles Sumner," and is the first of a series by Mr. A. B. Johnson, who was long and intimately connected with Mr. Sumner as his private secretary. Another timely article is Kate Field's sketch of the manuscript of "Our Mutual Friend," recently sold in this country. William Henry Goodyear advances some original theories in regard to Pisan architecture in a fully illustrated article entitled "A Lost Art." Mr. King's "Great South," installment deals with "The Cotton States," chiefly Georgia, and the illustrations reflect the life of that region. Mr. B. F. Taylor has another of his "Old Time Music" series, entitled "The Old State Road," and illustrated by Shepherd. "The Mysterious Island" and "Katharine Earle" are continued. Dr. Hollander writes of "Charles Sumner," "Prof. Swing," and "The Struggle for Wealth," and "The Old Cabin" is entitled "With Malice toward none, with Charity for all."

The Atlantic Monthly, for August, contains "A North Northumberland Village," "Pisa," "A Foregone Conclusion," by W. D. Howells; "A Rebel's Recollections," "The North," "Over the Foot-lights," "Katy's Fortune," "Night Fall," "An Essay Lesson in Money and Banking," "Rose-leaf," "Julian Schmidt," "Malinae," "Counterparts," Recent Literature, Art, Music and Education. Published by H. O. Houghton and Company, Boston, \$1.00 per year.

Methodist Quarterly Review, for July, contains a biographical sketch and criticism of the doctrines of "Ralph Waldo Emerson," by Prof. Geo. Prentice. Rev. John W. Anderson, has a suggestive and valuable article on "Skepticism and Faith considered as Motive Powers." "Ewald's History of Israel," by William Salmond; "Dr. Bender on the New Testament Idea of Miracles," from the German, by Rev. J. P. Macrae; "Germany and the Jesuits," by Professor William Wells. Synopsis of the Quarterly, Foreign Religions Intelligence, etc. The Book Table is unusually lengthy and excellent. Published by Nelson and Phillips, New York, \$2.50 per annum. Every minister in the conference should be a regular reader of this periodical.

Oliver Optic's Magazine, for August. Eighty pages of illustrated reading, fresh, bright, various and attractive, the popular editor of "The Best Household Magazine in America" has brought together for the midsummer days. First, we have three chapters of "The Dorcas Club," or "Our Girls' Club," in which the aquatic experiences of the favorites of the story are well told. Mrs. Urquhart's "Housewife" is continued also. The poems are "How Do We Know?" by Mary N. Prescott; "The Flower of Memory," by M. E. N. Hathaway; and "My Sailor Boy," by Clara G. Dooliver. Published by Lee and Shepard, Boston, at \$3 per year.

Republic Magazine.—The July number of this Political Science Monthly is unusually strong and interesting. It contains essays on the "Woman Suffrage Question," on the "Resources of the State of Maine," and the full text of the address of the Republican Congressional Committee. Subscription price \$2 per year. Send for specimen numbers. Published by the Republic Publishing Company.

Business Notices.

We call the special attention of our readers to the advertisement of "Gregg's Purchasing Bureau," No. 4 Burgundy Street, near Canal. Those in need of Sewing Machines can be supplied with any kind of machine, at the lowest prices. Machines are also rented at the low price of \$1 per week and the rent applied to the purchase of any machine that may afterwards be selected. Mr. Gregg also proposes to sell Machines, Pianos, Organs, &c. in the country on monthly installments to parties giving references. This proposition will no doubt meet with a response from many of our readers at a distance who have never had such inducements offered them before. The long experience of Mr. and Mrs. Gregg, with their references, entitles them to the confidence of the public in general.

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References:—E. A. Tyler, Sampson Bros., Dr. Warren, Samuel Jones, Jr., Cassin New Orleans Savings Institution of New Orleans, Col. J. L. Power, Jackson, Miss., Rev. J. C. Bartlett, of the Southwest.

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SPECIAL NOTICES.

HOLLY SPRINGS DISTRICT.

THIRD ROUND. The following is a list of camp-meetings, with the time and place of meeting of each. We cordially invite all our brethren to meet with us. Smilville, July 23; Tappan, July 29; Okolona, August 7; Houston, August 11; Holly Springs, August 17; Oxford, September 10 and 11; Abertown, September 16 and 17; Cotton City, September 24 and 25; North St. Pleasant, October 3 and 4; North St. Pleasant, October 10 and 11; Hickory Bluff, October 17 and 18; Hickory Bluff, October 24 and 25; Hickory Bluff, October 31 and November 1; Corinth, November 1 and 2, 1874. All the traveling and local preachers, exhorters, district stewards and Sunday school superintendents on the eastern side of the District are requested to be present at the above time and place.

J. C. JOHNSON, Presiding Elder.

JACKSON DISTRICT.

SECOND ROUND.—Valdun, July 11 and 12; Winona, July 13 and 14; Darol, July 23 and 24; Hickory, August 1 and 2; Goodman, August 8 and 9; Canton, August 15 and 16; Jackson, August 22 and 23; Madison, August 29 and 30.

J. C. JOHNSON, Presiding Elder.

MERIDIAN DISTRICT, MISS.

SECOND ROUND.—Gulfport, July 12, Newton, July 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, March 1, 2, 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Southwestern Advocate.

VOLUME IX.

NEW ORLEANS, LA., THURSDAY, AUGUST 13, 1874.

NUMBER 17.

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Poetry.

Resignation.

Father, I have learned to trust,
And feel at length that thou art just
To take away
Each staff and stay
Which hindered me
From trusting thee.
I now resign
My will to thine.

Not till I found myself forsaken,
And all I clung to most was taken—
Of friends bereft,
Till few were left—
Could I look on
Accept the cup,
And calmly say,
Be thou my stay.

Now with confidence I rest
Upon my precious Father's breast,
And feel that he
My friend will be,
Through all the strife
And trials of life.
With Jesus near,
I need not fear.

Yes, I have fully learned to rest
On Him my every care to cast;
My dearest friends
Are in his hands.
I'll trust him,
And leave them there;
Say, "Peace, be still!"
And wait his will.

How Charlie Minded.
Little Charlie was playing out
With his comrades in the street,
When a window was thrown open,
And there came a voice so sweet:

"Charlie, dear, your father wants you!"
Charlie stopped to hear no more;
Left his playmates and his comrades;
Entered at the cottage door.

Now, a merchant who was passing
Wanted soon in his employ
Such a lad as could be trusted,
And he thought of Charlie boy.

And that splendid store was Charlie's,
After years had passed away,
Just because he minded quickly
On that pleasant summer day.

Children should respect their parents,
And obey them in the Lord;
The first commandment with promise,
Written in the Holy Word.

The American Citizen.
We are pleased to lay before our
readers a portion of a lecture recently
delivered by the Hon. Will C. Cress,
back of Indiana. Our space does
not permit a more extended extract
from this pertinent and eloquent
lecture, the whole of which is character-
ized by a clearness and vigor of ex-
pression that has gained for the
speaker an enviable reputation. He
is one of the few statesmen of our
land who are Christians and whose
records are untainted and unblemished
by official corruption.

In addition to the advantages in-
cidentally connected with our
form of government, civilization has
not permitted a more extended ex-
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records are untainted and unblemished
by official corruption.

him more rapidly than otherwise
practicable, with the nature of con-
stitutional rights and the duties be-
longing to citizenship; and the fre-
quent meetings for the public discus-
sion of these and other questions
offer such extensive facilities for the
development of his reflective powers
that the versatility of thought char-
acteristic of the American citizen is
not a matter of surprise. The farm-
er or boy splitting rails to enclose the
clearing round the homestead cabin
twenty-five years after, is seen guid-
ing the ship of state mid the storms
of civil strife and bringing her safely
through the perils of the times and
making her name immortal by his
proclamation of freedom to the en-
slaved. The humble tanner in times
of peace pursues his vocation, scarcely
known beyond the circle of his
acquaintances, when war comes lays
aside his leather apron and the im-
plements of his humble calling and
huddles on his sword and is soon
found at the head of the largest
army of modern times, astonishing
the public with his military genius
and on the return of peace promptly
becomes as eminent a statesman as
he was distinguished as a soldier.
And so, the land over, instances are
numerous in which the plodding
farmer becomes the wise and distin-
guished legislator; the mechanic;
the eminent Senator; the merchant;
the distinguished governor and the
editor the successful diplomat. With
our peculiar general and individual
advantages an influence on the fam-
ily of nations ought to go out from
us that would shake the throne of
despots and create an irrepressible
desire in the souls of the down trod-
den for a higher manhood. To fully
enjoy the position that our natural
and political advantages have given
us our national reputation should be
above reproach and we should not as
now, be often made to blush with
shame at the mortifying disclosures
of breaches of faith and trust on the
part of those who should prove
model representatives of public pri-
vacy and integrity. But so frequent
are the public exposures of knavery
in official and commercial circles
that ought to be the restraining and
corrective vigor of popular senti-
ment as seen in the severe public de-
mand for the detection and punish-
ment of the criminals prevents an
eventual wreck of public faith and
morals. In order to discover the
remedy for this disorder we must
find the cause that produced it.
Whence comes this evil? Plainly,
from the inordinate desire for the
accumulation of wealth which far
too generally actuates the American
citizen, hegemony within him a mor-
tuary spirit that is preying, his
self-respect, weakening his moral
sensibilities and constituting the
corrosive from whence flows this flood
tide of fraud and dishonesty. This
prevailing spirit is too plainly exert-
ing an unhealthy influence on the
minds of the rising generation
whom we may tell with our lips that
God is the true object of worship,
yet to whom it is evident that man-
mon has possession of our hearts.
In this money getting atmosphere
they are reared and trained; and
when childhood's day is over, with
all the ardor of young life they enter
the lists for the prize; their educa-
tion has taught them that conscience
is a weight that will but cumber
them in the race and which it would
be well to lay aside; that candor
must be driven out, and deceit must
take its place, that plain, simple pur-
posed honor, must give place to
double faced cunning and hypocrisy;
that religion may be boldly professed
but, not practiced—except when it
will pay, that Christ with his purify-
ing power must be expelled from the
soul and that Satan must reign as
prince. This grasping spirit is thus
impacted to the young and they en-
ter on their career in life with it
and the controlling motive power of all
their actions. One of the bad effects
of this training is seen in the evil
adverted to, it is the foundation and
origin of the corruption of the times.
If the pure minded politician at-
tempt to expose corruptions he is
threatened by deadly combinations
that he will be voted down unless he
keeps silent. If the Press dare the
same thing, withdrawal of patron-
age is the weapon employed to bring
it to terms. If the Pulpit is free in
denouncing the perversions of covet-
ousness its support is withheld by
those who love riches rather than
righteousness. This state of things
is the most formidable obstacle in
the way of progress and reform and
the chief hindering cause to our ad-
vancing civilization.

In all past ages and times the best
cultivated minds have given direction
to the sentiments and opinions of
the masses of society and have been
the leaders of civilization and so it
will continue to be. They are writing
our history and editing our most in-
fluential papers. They are in the
pulpit and on the platform dis-
cussing on the whole range of sub-
jects that interest and interest men.
They are the great guiding and con-
trolling the public mind. From
these influences much of our public
conduct is determined and from this
source our civilization is so great an
advantage that it is not to be
grieved that it cost and color.

The Prejudice of Color.

Senator Morton in a recent speech

said:
There is something very remark-
able in the operation of this prej-
udice against color. Persons who in
their infancy were nursed by negro
women, in their childhood slept and
played with negro children, in youth
and manhood were the daily compan-
ions of negroes in the workshop, up-
on the farm, in the carriage, and
upon the journey, who employed
negroes as body servants, and in that
way were almost continually in their
company, dressed by them, shaved by
them, nursed by them in sickness, and
in various ways inhaling their breath
a hundred times a day, and hav-
ing with them that physical inti-
macy and contact which does not
exist between equals in society; yet,
when the same negro, as a freeman,
presumes to stop at the same hotel,
or to ride in the same car with them,
or to send his children to the same
school with theirs, or to kneel in the
same church, they are inexpressibly
shocked, and declare that social
equality will degrade and destroy
society. They think to make a few
votes by appealing to the prejudices
and fears of the white people about
mixed schools. In towns and com-
munities where the children of each
color are numerous enough to be
formed into separate schools, there
will be no trouble on the subject,
and there has not been. But in dis-
tricts sparsely populated, or neigh-
borhoods in which there are few col-
ored children, and where their pro-
portion of the school fund would be
wholly insufficient to maintain sepa-
rate schools, and their parents are
not able to maintain private schools
for them, if they are not admitted
into the public schools, they must
grow up in ignorance and without
education! And what harm would
these colored children do in the pub-
lic school? They would interrupt
nobody, though in many places they
would be the victims of insult and
oppression. The man who would
say that under such circumstances
these colored children must grow up
without education to be poor, igno-
rant, helpless, and perhaps vicious
throughout their lives, simply be-
cause it would be offensive to have
them go into the same schoolhouse
with white children, himself needs
education in the principles of our
common humanity.

Even-handed Justice.

But the punishment and suffering
will not fall upon the negro children
only; the community which inflicts
the wrong will ultimately have to
pay for it in some way. Such are
the mysterious workings of Providence.
Even now the people of the South
are complaining bitterly of the igno-
rance of the colored voters by whom
they are surrounded, and by whom
in some of the States and many of
the districts, they are outnumbered.
The poisoned chalice is commended
to their own lips. Only a few years
ago the people of South Carolina,
Louisiana, and, in fact, every South-
ern State, made the education of ne-
groes a felony. For teaching them
to read and write their teachers were
fined, imprisoned, cast out from so-
ciety, and often put to death; so
that the negroes grew up in mass in
the densest ignorance, for it was
thought that that would make them
the most subservient slaves. And
mean while men now have to use
the negro educated for fear that he
will become their intellectual super-
ior.

But there came a grand revolution.
The masses had embarked in a
wild rebellion in which they were
defeated. The slaves were made
free and clothed with equal civil and
political rights with their late mas-
ters. In some of the districts, and
in two or three States, they were
unusually in the majority, and
took the reins of government natu-
rally into their own hands. They
were not as a mass very well qual-
ified to govern; and the moral as well
as the intellectual education of many
of them was sadly defective, for slave-
ry is a very bad instructor in mo-
rals, teaching honesty neither by pre-
cept nor example. When the white
people came to us with loud com-
plaints of misgovernment by the ne-
groes in South Carolina and other
Southern States, I answer that the
negroes are right; what they made
themself. Their former masters must
take the bitter with the sweet. It is
impossible that the brutal slavery of
200 years should not be followed by
some consequences which are disas-
trous to the former masters. And what
are all the sufferings and the evils
resulting from this misgov-
ernment by the negroes in all the
Southern States compared with the
sufferings resulting from the insti-
tution of slavery, for even the South
improving rapidly, and is every-
where being reformed for his desire
to have a better government. The
negroes are learning to read and write,
and are anxious for the education
of their children. In the States of
South Carolina, in which the negro
population is so largely in the major-
ity, and over which there is so much

Democratic groaning, they have to- day a better system of schools than in most Southern States.

What Is Christ to Us?

He is our way; we walk in him.
He is our truth; we embrace him.
He is our Lord; we choose him to
rule over us.
He is our Master; we serve him.
He is our Prophet, pointing out the
future.
He is our Priest, having atoned
for us.
He is our Advocate, ever living to
make intercession for us.
He is our Saviour, saving to the
uttermost.
He is our Teacher, instructing us
in the way of salvation.
He is our root; we grow from him.
He is our bread; we feed upon him.
He is our fold; we enter it by him.
He is our Shepherd, leading us in-
to green pastures.
He is our true vine; we abide in
him.
He is the water of life; we slake
our thirst from him.
He is the Chief among ten thou-
sand; we admire him above every-
thing.
He is the brightness of the Father's
glory, and the express image of
his person; we strive to reflect his
likeness.
He is the upholder of all things, we
rest upon him.
He is our wisdom; we are guided
by him.
He is our righteousness; we cast
all our imperfections upon him.
He is our sanctification; we draw
all the sources of holy life from him.
He is our redemption, and redem-
ing us from all iniquity.
He is our healer, healing all our
diseases.
He is our friend, relieving us in
all our necessities.
He is our brother, cheering us in
our difficulties. —N. Bishop.

To Put Away Faults.

One day I was walking a great New-
foundland dog. He had been told
by his master to fetch him a basket
of tools that the gardener had left in
the shed. The great dog went to
obey his young master. He took
hold of the basket with his mouth, but
he could not lift it. What did he do?
"Give it up? No, never! One by one
he took the things out of the basket
and carried them to his master. One
by one! That is what we must try to
do with our faults. Try and get rid
of them one by one. Jesus knows
how hard it is for you to do this, and
so he was given you a word that will
help you do it, and that word is "To-
day." I will show you how. Take
one fault—we will call it bad temper
in the morning, when you get out
of bed, ask God for Christ's sake
to help you "to-day" to overcome
that bad temper. Perhaps by-and-by
something will begin to make you feel
angry; then remember your prayers,
and try and drive away the angry
feeling, and say, "Not to-day."

If you have learned any bad, wicked
words, like some poor children in the
street, who do not know any better,
then ask God for Christ's sake to
help you "to-day"; then, when you are
tempted to do so, remember, "Not to-
day"; I will not say any wicked words
"to-day."

And do the same with your faults.
Take them one by one, and try for
one whole day not to give way to them.
It will come easier then. —Guiding
Star.

From England.

Rev. J. O. Woodward, of the Loui-
siana Conference, writes from Bir-
mingham on June 9th:
"I arrived safely at my destina-
tion after a somewhat tedious time.
For several days, after we left the
mouth of the Mississippi, the weather
was very disagreeable, with thunder
and lightning occasionally, which on
the morning of May 17th, was terri-
ble, one of the masts being struck
by lightning. I was miserably sea-
sick for a week. The vessel kept
steadily on the course without any-
thing of particular interest occurring
to break the monotony of the voy-
age across the Atlantic, beyond an
occasional glimpse of other vessels.
I know that you will rejoice with
me that I have been permitted this
reunion with not only my wife and
children, but the many loved ones
who have long been anxious for my
return to their midst. Many I left
children are grown up, are married,
and fathers and mothers. Not the
least comfort was it to find my dear
parents so well in their old age, and
whose joy was no less than mine at
meeting again on this side the dark
river.
—The Charleston News and Courier
reports the appearance of caterpillars
on the Sea Island cotton plantation
of the State. It is feared that the
sawfly weather will cause them to
multiply more rapidly than usual.
The new grain crop is moving
on Chicago three weeks earlier than
usual.

The Venerable Henry Boehm.

Zion's Herald gives the following in
relation to this most aged minister
of the Methodist Church: "Very in-
teresting services were held in Jersey
City, at the residence of Mr. Emory,
his son-in-law, upon the ninety ninth
anniversary of the birth of Father
Henry Boehm, the venerable patriarch
of the Methodist ministry. He now
enters upon the closing year of his
century, in comfortable health and
remarkable vigor, for one of such un-
common age. Quite a company of
friends were gathered together, and
Dr. J. B. Wakeley made an extended
and very interesting historical and
congratulatory address. At its close
he presented the aged minister, great-
ly to his enjoyment, a beautiful liken-
ess of his old friend and companion
in the ministry, Bishop Asbury.
Father Boehm has been in the minis-
try for seventy-three years, and like
the Apostle John, when permitted to
worship with his brethren, his trem-
bling but searching voice still declares
the grace of the gospel, and urges
little children to love one another."

Built of Sea Shells.

I've just heard of a very wonder-
ful thing. The houses and churches
and palaces of the big and beautiful
city of Paris are almost all made of
sea-shells!
This is how it happened:
Some hundreds of thousands of
years ago, the waters of the ocean
rolled over the spot where Paris now
stands. Under the ocean waves
lived and died millions and millions
and millions of tiny sea-shell ani-
mals. By-and-by, after a great
great many years, the ocean waters
no longer rolled over this spot, and
the very, very big piles—I might say,
indeed, the mountains—of dead
shells were left for the sun to shine
on, the winds to blow on, and the
rains to fall on for many centuries
more, till the shells had hardened in-
to rocks. Then, after hundreds and
hundreds of years more, men came
and began to build houses. They
dug in the earth, and found the sea-
shell stone, with which they built the
houses and churches and palaces for
which Paris is so famous.
And yet the poor little sea-shells that
lived and died so long ago, never got
the least bit of credit for all that
they did for the fine city! Perhaps,
though, they don't care. At any
rate, we will remember them, and
that will be something.
While we are talking about this
matter, it may be as well to remem-
ber that a great many of the rocks
in different parts of the world were
made of sea-shells and fresh-water
shells in just about the same way
that the stone of Paris came to be
ready for the builders. —Jack in the
Pulpit, St. Nicholas.

A Lesson of Gratitude.

A gentleman was once making in-
quiries in Russia about the method
of catching bears in that country.
He was told that to entrap them, a
pit was dug seven feet deep, and
after covering it over with turf, leaves,
etc., some food was placed on the
top. The bear, if tempted by the
bait, easily fell into the snare. "But,"
he added, "if four or five men are
gathered in together, they all get out
again."
"How is that?" asked the gentle-
man.
"They form a sort of ladder by
stepping on each other's shoulders,
and thus make their escape."
"But how does the bottom one get
out?"
"Ah! those bears, though not pos-
sessing a mind and soul such as God
has given us, yet can feel gratitude;
and they won't forget the one who
has been the chief means of procur-
ing their liberty. Moping over
they bring the branch of a tree, which
they lay down to their poor brother,
enabling him speedily to join them
in the freedom in which they rejoice."

Sensible bears, we should say, are
a great deal better than some people
that we hear about, who never help
anybody but themselves.

—A French paper states that some
American travelers have just brought
out, at the foot of Mount Ararat,
a newspaper, entitled *Whiffs of Ararat*.
Among other curious facts, we learn
from the *Whiffs* that in the Armenian
villages a wife may be purchased at
from \$10 to \$50. The peasants be-
lieve that the earth is supported on
the back of an ox, and that when a
fly settles on his head an earthquake
is caused by his efforts to shake it off.
They are persuaded that impassable
barriers surround Mount Ararat, and
keep back mortals whose presence
would defile the sacred summit,
where angels mount guard before an
indestructible fragment of Noah's ark.

—A sea captain named Wilbur,
while making a voyage from New
York to San Francisco, about a year
ago, began religious exercises on his
vessel, and before he reached the home-
port nineteen out of his crew of twenty-
one persons, of seven nationalities,
were converted.

General Intelligence.

—There are about four hundred
granges in Texas.
—The contribution for religious
charities in England for the year
1873 amounted to over \$8,000,000 in
gold.
—There are seven Congregational
churches in Texas; the oldest, in
Corpus Christi, was organized in
1868; has about forty members.
—The Canadians are beginning to
talk about constructing a ship canal
to connect Georgian bay with Lake
Ontario.
—A United States naval officer has
discovered a large mine of mica, on
Cumberland gulf, an inlet from the
Arctic ocean.
—Whereas five years ago there
were not half a dozen Protestant
churches in Mexico, now there are
ninety-eight.
—The Lincoln monument at
Springfield, Ill., is to be dedicated
Oct. 15. President Grant has been in-
vited to deliver the address.
—The sum of \$700,000 is expen-
ded annually in the city of Minneap-
olis, Minn., for flour barrels. One
mill firm alone pays about \$125,000
annually for coopersage.
—There are 349 places of worship
in New York, with a total seating
capacity for 308,500 persons, and the
aggregate estimated valuation of these
churches is \$40,000,000.
—The war Department has decided
that the call of the acting Governor
of Mississippi, for troops to preserve
the peace at Vicksburg, is not war-
ranted by the circumstances of the
case.
—Thirteen tons of barnacles were
taken from the bottom of the iron
ship *Milicet*, after a voyage of six
months and three days from Bombay
to Liverpool.
—A water-spout burst in the moun-
tains of Nevada on Friday, deluging
the town of Eureka, killing several
persons, and destroying a large a-
mount of property.
—Child stealing has almost become
a fashion in Philadelphia. During
the past month two children, one of
them the child of wealthy parents,
were kidnapped on the street—and
the father of the latter received a
communication promising the return
of the child on the payment of
twenty thousand dollars. The chil-
dren, four or five years old, were
prevailed upon in each case by stran-
gers to enter a wagon and take a
ride, and were thus carried off.

Liberia Conference.—A very pleas-
ant session of the Liberia Conference
commenced January 23d; four were
received into the conference on proba-
tion, one of whom is a native local
deacon. One, Peter Wright, is just
from America, having been sent out
by the Colonization Society, and united
with the Conference in order to
labor among the heathen; the other
two have been teaching and preach-
ing for two or three years past. —*Liberia Herald* for July.

—A St. Louis dispatch says: Ad-
vices from Ute Creek, New Mexico,
to July 17th, say that twenty-one
persons, six Americans and fifteen
Mexicans, have been killed by In-
dians between Fort Bascom and the
Ratan mountains up the present
time, and that four hundred horses
have been driven out of the territory.
A company of the Eighth Cavalry
left Fort Union July 17th for the
Dry Cimarron river, the scene of the
late Indian outrages.

—The proprietors of the London
Daily Telegraph and the New York
Daily Herald have arranged to send
a joint expedition for the exploration
of Central Africa, in order to carry
out the great and partially executed
plans of Livingstone, to expose the
operations of the slave traders and to
solve the remaining problems of
Central African geography. The ex-
pedition will, most fittingly, be en-
trusted to Stanley, whose achievements
have been better appreciated since
the recent publication of Living-
stone's letters, and whose original re-
solutions for African exploration has
been so handsomely justified.

—Berea College, in Kentucky,
founded before the war, has survived
all its disasters, and still lives to
offer educational advantages of a high
order to blacks and whites alike.
The self-sacrificing spirit of its found-
ers and teachers has won the respect
and confidence of the people in a
large section of Kentucky, and done
much to abate popular prejudice
against the negro. President Fair-
child writing to a friend in Boston,
says: "Our commencement is over.
I wish you could have seen an audi-
ence of fifteen hundred, of all hues,
mingling without distinction, ad-
dressed by speakers of all shades,
and facing a choir of white and col-
ored without distinction, and all in
the most perfect order and good feel-
ing; you would have exclaimed,
"What hath God wrought!" * * * Do
not forget us in our isolation. Very
few in Kentucky are in full sympathy
with us, though all parties treat us
with great respect. The Lord reigns,
and the right will triumph in the
end."

—Corinth, Miss., is now lighted by gas.

—Advices from New England and
the North-Western States predict an
unusually large apple crop.
—A telegram comes to the asso-
ciated Press that the circulation of
the Bible has been prohibited in
Turkey.
—Mr. Bonchet, the only colored
graduate from Yale College this year,
stood sixth in a class of one hundred
and twenty-five.
—Miss Collins, a missionary among
the California Indians, counts up
eight hundred converts among the
various tribes from her ministrations.
—Sixty Churches of the Methodist,
Presbyterian, Baptist, Episcopalian,
and Lutheran denominations have
been established in Liberia.
—Gen. O. O. Howard is assigned to
the command of the Department of
Columbia, with his headquarters at
Portland, Oregon.
—The New York Advocate says
that Bishop James' general health is
much better than it was at the corre-
sponding date of last year.
—Myron H. Clark has written a
letter approving the platform and ac-
cepting the nomination of the Pro-
hibition party for Governor of New
York.
—Gen. Cluster's expedition is on
the way to the Black Hills in pursuit
of the hostile Sioux. It is 1,000
strong. The Indians are said to have
a well armed force of 5,000 or 6,000.

—Several counties in Minnesota
have been swept by grasshoppers of
all the crops as completely as if a
fire had passed over them. Much suf-
fering is being experienced.

—Rev. E. C. Curtis, agent for the
Synecrasy University, reports a sub-
scription to the University of \$50,000
made by Mrs. Sophronia Morehouse,
of Liverpool.

—Unless general rains throughout
the Northwest shall soon come, the
crops will be very light. Apprehen-
sions wide-spread are expressed that
corn, potatoes and grain will be very
injuriously affected by the prolonged
drought.

—The California Advocate July 16:
Rev. J. Franz, recently of the South-
west German Conference and station-
ed in the Folsom-street Church. He
arrived last week and on Sunday com-
menced his labors.

—A most remarkable pedestrian
feat was performed by Hugh Don-
ahue, at Springfield, Mass. He com-
pleted the feat of walking, in Hamp-
den Park, one thousand miles in one
thousand hours.

—Last year eight thousand copies
of the Bible were distributed in Rus-
sia. In 1872 ninety-five thousand
copies were circulated; the total num-
ber from 1863 to 1873 being 306,000.
It is estimated, that over 15,000,000
of Russians have yet no Bibles.

—A terrible landslide has occurred
at Alarra, in the province of Navarre,
Spain. The overhanging rocks fell
upon and utterly destroyed the vil-
lage. The disaster was so sudden
that few of the inhabitants escaped.
Two hundred corpses have been re-
covered already.

A wonderful and important in-
vention connected with the telegraph,
itself the most wonderful of modern
inventions, is a discovery recently
successfully tested and patented, by
which four messages can be simul-
taneously sent on a single wire in
opposite directions. This discovery
vastly reduces the expense and in-
creases the working power of the com-
panies applying it, quadrupling at
once every wire they have in opera-
tion.

—The rapidity with which the
Minnesota grasshoppers do their
work of destruction is shown by an
account in the Minneapolis Tribune
of their ravages on a single farm.
In two hours they had devastated
the whole crop, consisting of forty-
eight acres of wheat that was out in
ear, and would have yielded twenty-
five bushels to the acre, corn, oats
and potatoes—everything. Not even
the grass and the leaves of the trees
were left.

—Pittsburgh and Allegheny City
were, on Sunday July 26th, visited
by a terrible flood, as sudden and
more destructive to life and property
than the late disaster at Williams-
town. The flood is attributed to a
water-spout which gathered over
these unfortunate cities with great
rapidity, and burst with terrific
power, for a time literally deluging
the streets, swelling the small streams
to rivers, and bursting the sewers.
The water rose so swiftly and to
such heights, that time was not given
to many of the inmates of houses in
its path to escape. Houses and build-
ings were swept away, and whole fam-
ilies drowned with scarcely a mo-
ment's warning. As we write, the
details already received give an as-
surance of the loss of nearly two
hundred lives and three millions of
dollars' worth of property. The de-
vastation was confined chiefly to the
localities along Butler's Run,
Wood's Run, Saw Mill Run, Spring
Garden and Madison avenues.

Notices.

We will take it as a great favor if our brethren will send us neighborhood news relating to religious matters.

Write carefully, for brevity's sake.

Write names, dates, and all words plainly.

Manuscripts not returned.

...the ...
...right; that
...to be ...

ago, looking for that blown hope

schools, and has received threaten
letters.



NUMBER 18.

ber, the shipments were over 300,000 bales. They will probably reach 455,000 bales for the entire year. The cash value of her foreign exports for the year 1873, Galveston was as the eighth city of the Union, ranking next after Baltimore, and only \$7,500,000 behind Philadelphia.

Henry C. Finkle,
ATTORNEY AT LAW
215 ORLEANS ST., NEW ORLEANS.

[illegible]

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NUMBER 19.

...the old tanglefoot! And
...the cold and the cold and the

100

the ring of his covenant of peace.—
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 Teachers.*

In St. Louis, on the 28th ult., there were twenty cases of sun-stroke.

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enjoying the means of grace which
such a land alone affords.

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Southwestern Advocate.

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co-operate with the national government to carry out in good faith the results of the war. His name has been and continues to be cast out as vile, and in the histories of the confederate war his name and gallant services are barely mentioned. General Beauregard and a few more leading Southern men in Louisiana made an effort last year at "unification," the idea being to unite the blacks and whites under solemn pledges of mutual good faith for political purposes. The movement was a grand one, but was received with scorn by the mass of Southerners, and Beauregard and his associates succumbed, going back to their old friends.

[New York Advocate] That the social and industrial transitions through which the South is passing, and which became a necessity when slavery was abolished, operate painfully in number instances, cannot be doubted; but that the tendency is to be better, and not to worse, we are fully satisfied. It is the fault—perhaps we should say the misfortune—of the better class of Southerners, of whom evidently Dr. Winkley is a favorable specimen, that they see everything through the prejudices of their class. They became habituated from their birth to consider the negro as an inferior being—a beast of burden with a national soul, capable of spiritual redemption, but not of mental elevation; and now they are unable to correct their own mental aberrations. And, very naturally, they have no faith in the negro race in their new relations; they expect only ruin and disaster to follow their emancipation and enfranchisement; and they see the signs of that coming catastrophe in every thing about them. It is sad to notice all this, though perhaps it is only what might have been anticipated, slavery, like a poplar tree, shed its poison upon all who came within its shadow; and because of their higher susceptibility, the masters succumbed from it more than did their slaves. It is not improbable that it will prove more difficult to rid them of its virus. But we are not discouraged as to either whites or blacks, though we are not any never have been, sanguine of either a speedy or an easy solution of the matter. Such a thorough and complete civil and social revolution as is now in progress in all that region cannot be effected without causing much suffering. But the Almighty "sits secure above the floods," and will, we confidently trust, bring all this painful turmoil to a happy issue.

The Northern Press on the Southern Situation.

We fully believe that the universal feeling throughout the North upon these new outbreaks of Southern fanaticism, is that of profound regret. It was hoped that the era of mutual good will between the races in the South had begun, and that the Southern whites had accepted without question the issues of the war as embodied in the constitutional amendments. Congress had sought to remove every cause of hindrance to reconciliation between North and South. The treasury of the nation had been opened to feed the multitudes of the South destroyed by food and pestilence, and great national works were being favorably considered by which millions of dollars were to be expended in the South to multiply commercial facilities. The Vice President of the late confederacy, with his fellow conspirators, had been pardoned, and was welcomed to honorable seats in the national congress, and last May in nearly every Northern State the graves of the boys in gray have been strewn with flowers from loyal hands. The South, we fear, has misinterpreted these acts of kindness. But she may rest assured that whatever it may cost the questions settled by the war can never be reversed, and that all the power of the nation is solemnly pledged to see that the weakest and poorest of her children be fully protected in every right.—Chicago Alliance.

This "war of races" which has been inaugurated is intended to deprive them of those privileges which the issue of the war and the United States Congress seems to be as ready to best upon her own destruction now as she was in the early days of secession, and fully as regardless of the laws of the land. Such outrages are daily reported in the Southern States, and such defiance of the general government cannot be tolerated a great while longer. The forbearance shown the authors of the Ku-Klux outrages, and the amnesty extended to those who were convicted and pardoned out of State Prison, seem to have given them an idea that they can indulge in their favorite amusement of "killing niggers" with impunity. Perhaps the appointment of a military governor for those States that so felicitate themselves, and another type of martial law may bring them to their senses, and the republican party, which carried the war for the Union, and has secured freedom to all, will never

have completed its duties till the rights of all citizens under the law are respected equally in all parts of the country. The South may revel in anarchy and murder for a time, but its enjoyment of these luxuries will be of brief duration.—Minneapolis Tribune.

We but utter the sentiment of the country in stating that assassination in the South must cease. A thrill of horror has passed through the land. If these Southern League imagine they have any political backing in the North they are deluded. Knavish politicians may tell them they have; but they are lying. The war of the rebellion was started under a similar supposition, and it proved a bitter mistake. If the war of the races is persevered in, it will prove a worse one. In denouncing the unexampled atrocities of the past month, the respectable elements of all parties are a unit. Humanity revolts against them. To-day there comes a cry for Federal help, and the whole North endorses it. The time has come when the President must interfere. Let him do his duty boldly. First, help those who are in danger and night. Then, help—strong, stout help, with sure, swift-sliding knots for every Southern assassin and conspirator; and in sixty days Ku-Kluxism shall be known no more in the land. Let there be action—prompt, decisive action—for now, if ever, it is demanded.—Pittsburgh Dispatch.

From the reckless hangings and shootings by hands of masked men, it was but a step to the organization of a semi-political party whose duty and purpose it should be to give the form of legality to the return to power of the old oligarchy by forcing an election at the muzzle of the pistol and the point of the bludgeon. This party is the White League, whose platforms declare that the negro is not entitled to equal political rights, whose newspaper organs threaten him with death if he dares to oppose white supremacy, and whose orators indulge in invective against black men and "Carpet Baggers," so violent that White League editors dare not report their incendiary speeches. Millions of black men, and hundreds of thousands of Northern men, domiciled in the South, look to it to come to their rescue, and that speedily. Let there be no more snoring at "Carpet Baggers." If the South is not as free to Northern emigrants as the North is to Southern emigrants, then the Constitution is a lie, and the government a fraud. If the negro is not the absolute equal in political and civil rights of the white man, then the war was a farce and the amendments to the constitution are "glittering generalities and shadowy abstractions." It is the duty of the administration at Washington to put a speedy end to race discriminations. It is its duty to make such an exhibition of its power as will convince Southern whites that every Northern man who goes there stands under the protecting folds of the flag of the whole country, and that the taking of his life will be punished as surely as would an attack upon the integrity of the Union. It is its duty to guard the life of the negro to the last stretch of power, because the negro represents not only the clemency but the justice of the Republic.—Chicago Inter-Ocean.

The following letter was written by the late Bishop Morris, to the Cincinnati conference, only a few days previous to his death:

DEAR BRETHREN: I wish to say a few things to you in regard to my health, and some other matters. The 28th of last April, I entered my eighty-first year. I have but little pain or sickness for one of my age. I sleep well. My digestion is excellent, and apart from the infirmities incident to my time of life, I am very comfortable. I, however, take but little part in the active duties of life, and, having served my day and generation as God has given me ability, I am now resting in the quietude of my home; true, I am no longer able to go in and out before you, to sit in your councils, and take part in your deliberations, yet my heart and sympathy are with you; and for Zion's prosperity my tears shall fall, and my prayers ascend until my release is signed, and I go to join the church triumphant in the skies.

The Late Bishop Morris.

As to my religious enjoyment, it is not increased by exemption from labor, but rather the contrary. This, however, is what I expected; and I find it requires more grace to suffer than to do the will of my Heavenly Father. But, although this is the case, I am by no means destitute of enjoyment. No, dear brethren; I find the religion I so long preached to others is able to bring peace and assurance to the heart of battle, leading forth the conquering hosts to certain victory. Thank God for the Christian's hope! It comforts and sustains amid all the vicissitudes of life, and to the trusting heart makes bright the future. In reviewing the past, I have only this to say, that

God has been very good to me. Most of my associates in the ministry, as well as many loved ones, have passed away. I yet linger on the shore, and soon expect to cross the river. I am nearing the Jordan, and in the course of nature can not stay here much longer; but henceforth me are the everlasting arms, and, through the riches of grace in Christ Jesus my Lord, I hope to safely anchor in the harbor of eternal rest. In all probability this is the last time I shall address you. Before another session of your conference, I may be safely home. Therefore, in conclusion permit me to say, dear brethren, Live for God; preach Christ and him crucified. Seek not the applause of men, or the honor that cometh from the world; but so live that, in the great day of accounts, you can say, "Here am I, and the soul thou hast given me." Praying the Great Head of the church to direct in all the deliberations of the present session of conference, I am, dear brethren, Yours fraternally,

Springfield, O., Aug. 24. T. A. MORRIS.

Thirteen Reasons for Total Abstinence.

1. Luxuriating beverages are unnecessary. Many persons live in health, and labor in the hardest occupations, without them.
2. These liquors are dear. They are so in themselves, and in comparison with other articles of diet. Ardent spirits are destitute of nutritive qualities; while wine, beer, and cider contain an exceedingly small portion of nourishment. In a gallon of ale there is about as much as in a pennyworth of bread.
3. Intoxicating liquors weaken the mind. They are enemies put into the month that steal away the brain.
4. They always endanger the character, and often ruin it. They inflame the imagination, appetite and passions. Through their influence multitudes have been plunged into guilt and eternal destruction; and even some good and good men have, for a season, been covered with shame and defilement. Witness Noah and Lot.
5. It enlarges and multiplies our jail, poor-houses, hospitals, and lunatic asylums. This is certified by our judges, magistrates, physicians, chaplains of prisons, and other competent and reliable authorities. It means a great extension of crime and misery, as well as a large augmentation of taxes.
6. The general practice of temperance would help to fill our schools and places of worship. Sobriety is likely to lead to thoughtfulness; and that, in connection with better clothing and more comfortable homes, will result by the divine blessing, in the attendance at the house of God of many who were formerly absentees.
7. Personal abstinence gives us much more influence over drunkards. They are far more likely to sign the pledge and keep it when advised by those who, distinguished for sobriety and religion, have also set the example of abstinence, or avoidance of strong drink.
8. It tends to fill the treasury of the Christian Church, and to raise its spiritual character. In nearly all sections of it, funds are constantly wanted to carry on the moral machinery. Blackbills and expulsions, too, are continually occurring throughout Christendom, owing to strong drink.
9. As a pioneer, temperance hastens the conversion of the world. Means sufficient for universal evangelization would be provided, the minds and hearts of Christians improved, the number of earnest workers multiplied, and in other ways the grand consummation would be accelerated.
10. It will vastly aid in multiplying the inhabitants of heaven. In the case of many, it has been, and will be, a stepping-stone to Christ and eternal life.
11. It increases the joy of angels. The repentance of a sinner always swells their gladness, and the abandonment of strong drink is often the first stage of a prodigious reformation.
12. It undermines the throne of Satan. When delivered from the damps of intemperance, many escape altogether from the thralldom of the great slave-master of the universe.
13. It glorifies God. His honor is necessarily promoted by the diffusion of purity and happiness.

California has a curiosity called the Gas Spring. It is among the mountains; the water is too cold, bubbling and foaming, but up lying thing is found within a hundred yards of it. It bubbles over it, they often fall dead. It is said if a human being inhales the gas, it will kill him in twenty minutes. Standing near the spring for five minutes will give one a dull, heavy sensation, the result of the carbonic acid gas.

In Missouri, after 1874, every voter must be able to read and write. The date for Florida is 1880.

Well and Truly Said.

Bishop Haven has a letter in *The Independent* on South Carolina and Georgia, from which we make the following extract bearing on the great question of the South: "No man in the United States has a clearer conception of the great struggle between the North and South. That which the South fought to gain she is now determined to win by the ballot. The North should learn that this battle is not over; that the persistent efforts made to bring disgrace and ruin on Louisiana and South Carolina is simply the working out of the purpose announced by Stephens when the last stars and bars was furled on the field of war, to win at the ballot-box what was lost with the cannon. They must first reconquer their own territory. This is two-thirds done. Texas and Arkansas have just surrendered. The last was evenly divided a year ago; now it rolls over seventy thousand majority on the old side. Is there such a change? No; but the negroes and the Union men do not vote. Tennessee is gone. North Carolina will make no such fight this year as last. It will fall. Virginia has disappeared. They are determined to conquer the rest, and then they will proceed, as of old, to split the North and rule and ruin the country, for they mean nothing else. 'We have only half swallowed this pill of reconstruction, and we shall spit it up as soon as possible,' said a Georgian, only a few days ago. They take the arms of the Government, but will not carry its flag or march with a company that will. They exult over the defeat of the Civil Rights Bill. It is their first victory. Already they are letting loose their vengeance. One colored man in West Tennessee has been killed and two others flogged; all because it is thought that the nation will not go forward in this right path, and that '88 has already arrived, with its successful revolution."

Friends of the South, of humanity, and of Christ, patriots who mean to keep what your fathers and brothers died to obtain, do not be beguiled from your steadfastness by these deceitful clamors. Give not South Carolina over to her foes, within and without. Already all over that State "saber clubs" are forming. This means a renewal of civil war. Already the border is lined with citizens of neighboring States, who would hasten to such a fray that would wipe out in blood what they are pleased to call a negro despotism, when there is no more despotism to-day in South Carolina, than in Massachusetts. The declaration of the truth will not make the life of those that tell it to any the safer.

But it is told to awaken the North to a sense of the perils that engulf her Southern section. She is crying peace, hugging her defiant enemies to her breast and heaping up epithets against those who are her true and faithful friends. She talks of ignorant suffrage, when that suffrage is as hood-winked as its opposite, since the majority on either side can read and it is apparently intelligent in preserving the Union and her liberties. If we keep South Carolina afloat, we shall win all the rest. Let her be purged of her errors without destroying her truths. If she sinks, there is a dark and awful night to all in this region. If she stands, all will be raised up to her lofty level.

Wholesome Advice.

It is important for the people of the South to be well assured that the citizens of the North, so-called, without any distinction of parties, are firmly resolved that the blacks shall enjoy the unrestricted exercise of their political rights. Every attempt to obstruct such exercise is certain to unite the voters of the East, Centre, and West in one solid mass. If necessary, they will hold down all rebels against the Constitutional amendments with an iron hand. They have with that these shall be civil and political equality all over the land, and will maintain both against opposers at every hazard. The expression of a desire to cultivate fraternal relations with the Southern people does not imply any wavering in relation to these fundamental principles. There is no intention of sacrificing what is now embodied in our organic law for the sake of any friendship whatever. The people will stand by their principles, first, last, and always. They intend that the black man shall have a fair chance in life, that he shall pay and sell, become a freholder, build churches, schools and colleges, educate himself and his children, vote for civil office, bear arms in the national defence, and be eligible to promotion for merit. In other words we are resolved that he shall be treated as a man, and shall enjoy, unmolested, "life, liberty, and the pursuit of happiness."

Are the Southern people prepared to resist the whole civil and military power of the United States? They may be certain that all of both will

be used, if necessary. Are they willing to reduce their States to degradation by making them fields of bloodshed? The peaceful laborer will turn aside from the plans of the South if it is uncertain whether peaceful labor will be protected by the laws. So long as men's opinions and votes are attempted to be controlled by violence, so long will the South languish. Capital and industry will shun all countries and states in which "Regulators" roam from town to town keeping "the nigger in his place." His place is fixed by the Constitution, and from that no "Regulators" can remove him.—Methodist.

Methodism the Friend of All.

"A most satisfactory feature of Methodism in the present day," says the (London, Wesleyan) *Watchman*, "that it is alike everywhere in essential features. It does not waver in doctrine, but holds fast to its original standards of Christian truth. It insists upon conversion to God, through penitent faith in the Lord Jesus Christ. It abides by the witness of the Holy Spirit to the believer that he is a child of God. It inculcates growth in grace, maturity in love, and in personal holiness for the inheritance of the saints in light. It enjoins attendance upon Christian sacraments and ordinances, and provides for fellowship in Christ by stated communion of saints. It professes religious orthodoxy as its spirit among other evangelical Churches, and declares itself the friend of all and the enemy of none. It requires of its adherents personal service, as well as pecuniary contributions; and avows as its constant and persevering object 'to spread scriptural holiness through the world.' And let it thus continue steadfast in doctrine, in fellowship, and in doing good unto all men, and its mission by divine authority shall not cease, nor shall its progress in the world be diminished."

A Rat Ride.

BY MISS W. WOOLSTON.

Not on a rat, but in one, and the way it happened was this: We were at the entrance of the Mingchiang Creek, sitting in a nice clean boat, so clean that it deserves special mention, every board about it as white as sand and water could make it. Our cook on shore was trying to bargain with a set of coolies to carry us in mountain chairs over the hills. Besides fair pay, they were demanding extra "wine money" and "opium money." We just looked out to say they might agree on a thousand cash a chair, but a thousand and one could not be paid. A single glance at the head man's face was enough to decide us not to engage him. Two good rats were close beside us and we were soon in one of them, on the promise of the captain and his first mate, who made up the crew, to pull us safely up the rapids, eighteen or twenty miles, to our destination. Our rat was thirty feet long and nearly three feet in the widest part, tapering to a point at each end. It was two and a half feet deep, with a leaf-mat awning on stilts over the centre, which could be let down whenever there was danger of "shipping a sea." A straw mat spread in the bottom served as a seat; this was over a slat-work of bamboo raised a few inches, so as to leave space for the water, till a quiet place gave opportunity to bail it out. We started off, but as soon as the water began to run a little more swiftly than our boatmen jumped overboard, and seizing hold of our craft, began to pull and tug with all their might and main; they got us through and jumped on board again. They waded through all the rapids, pulling or pushing us along, sometimes scraping over the stones, with now and then a hard bump, and once or twice fairly lifting us over. Several times we were invited to get out and walk along on the bank while the empty rat struggled up as extra steep place.—Heaven Women's Friend.

The Plague of Grasshoppers.

A gentleman writes from Nemaha county, as follows:

It looks very sad and dreary to me to-day. The sun is quite hidden by the clouds of grasshoppers flying all around and alighting on every thing. They are pelting against my doors and windows as fast as hailstones ever came.

I can scarcely see through my screen door for them, and to look out as far as my eye can see, it looks like a snow storm—as they fly, their wings look like white flakes of snow in the air. They destroy everything they alight on. They have destroyed acres and acres of corn, and now they are going in our cornfield flying clouds, and will destroy it all in a day.

Every shrub and tree is covered with them. You know we read of Pharaoh's plague, where the locusts got into the kneading-troughs. I think this is one of them. I went out by the door to try and drive them

off, and they flew all over me, and I had to change my dress to get rid of them.

Instead of rain, we are having showers of grasshoppers. Our air windows are completely covered with them, and as I write, they are pouring down the chimney, and coming down the stovepipe.

Father has just come in. He cannot work outdoors, for they blind him.

Samuel.

The character of Samuel, in every stage of his career, one of the grandest in the Old Testament. Standing at the meeting point of the two diverging arcs in the national life of Israel—the last of the judges, and the first of the prophets—the inaugurator of the monarchy—no figure occupies a more prominent place in Jewish history. Nor is there one who challenges a more unqualified admiration. The exquisite beauty of his holy childhood; the vigor and wisdom of his administration as judge; the calm dignity with which he yields to the demands of the people, and bows to what he feels to be the divine will; the energy with which he throws himself into the new system, alien as it was to his own personal feelings and cherished convictions; the self-forgetting zeal, with which he devotes the whole of his powers to the efficient carrying out of its requirements; his warmth of affection for the youthful monarch who had supplanted him in the popular favor; the depth of his sorrow at the repeated failure of the chosen one whom he had been the instrument of raising to the high office, the reluctance with which he regards the breach as final, and Saul's rejection by anointing a successor: all combine to make up a portrait of no ordinary attractiveness, on which the mind rests with more complete satisfaction than on most of the earlier and less perfect dispensations.

General Intelligence.

—The railroading of the United States and Canada is done by 375,000 cars and 14,039 locomotive engines.

—Reformers will soon have a new enemy to battle. The importation of opium to this country now amounts to nearly 350,000 pounds annually—ten times more than thirty years ago.

—Be not content with the hope of merely getting into heaven—of being driven on to the heavenly shore, like a battered old hulk; but strive to go in the colors of your Redeemer, flying at the mainmast, and freighted with a precious cargo.

The charitable of New York City have given eleven excursions to poor children, in which 22,000 boys and girls have had an opportunity of breathing for one day the pure country air, rambling in the green woods and a voyage up the Hudson or the Sound.

In the city of Baymont, on the eastern shore of the Mediterranean Sea, thirty years ago were only two women who could read; now there are twelve Protestant girls, and a considerable number of boys' schools. In the day-schools there are more than one thousand girls studying the same Bible which we have, and singing our beautiful and evangelical hymns.

—Take away the assurance of another life, wherein we shall reap the rewards of this, and what becomes of patience? Take away patience, and what becomes of excellence in art, science and religion? It is under the fostering care of this grace, that beauty blossoms, thought matures, and the soul is perfected; without her powerful aid, intellect would never burst the bands of poverty, nor would the nations struggle into freedom.—Dr. Trull.

Rev. Mr. Dare, from the Australian Conference, states that more than 10 per cent of the Australian population are members of the Methodist Church, and its worshippers exceeded by many thousands those of any other church. In the Fiji Islands, where forty years ago the people were so debased as to drink blood from human skulls, strange widows and children, bury alive the helpless and the aged, etc., 10,000 people now sit under the Methodist ministry alone, 25,000 attend the class-meetings, and 23,000 children are in the Sabbath-schools. On sitting down, he related this incident:—

"I was taking tea with your missionary and his wife in the long island of Kandavu, in the midst of 10,000 of these Fijians. As we were at tea, the bell rang. The missionary said, 'that is the signal for family worship. Now listen; you will hear the drums beat,' and immediately they began to echo to each other round the shores of that Southern sea. 'There are 10,000 people on this island,' said he, 'and I do not know of a single house in which there will not be family worship in the space of half an hour from this time.'

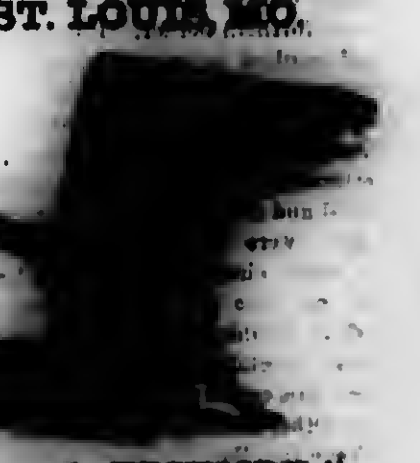
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NUMBER 21.

Agent Williams of the Kickapoo Indian tribe has applied to Kansas for a military escort to bring his Kickapoos, who are mainly women and children, up from the Indian Territory to the Kansas line, and protect them from the Little Osage, who have expressed their determination to kill every white man in the territory.

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and official duties. The whole Church will rejoice in this announcement.

The Head of a Whale.

The head is one-third the entire length of a sperm-whale, and in obtaining the valuable spermaceti which it contains the whalemen divide it into three parts—the "case," the "junk," and the bone. The "junk" is first hauled on board and stowed away, and then the "case" is hoisted. The "case" is a massive part of the head, cellular in the interior, the walls of the cells running vertically and transversely. It is filled with an oily substance of a faint yellow tint, translucent when warm. The oil-bearing flesh forms about one-third of the mass, and in a large whale it has yielded three and a half tons. The case also contains the respiratory canal and a cavity of extraordinary depth filled with oil. An opening in the case is used for the purpose of sailing, and it is fastened by a vertical position beyond the rest of the water. A deep and narrow bucket attached to a line and pulley is then lowered, and brought up full of transparent spermaceti, mixed with silky filaments having the odor of freshly drawn milk. The case is then lowered, and the hands of the crew, bathed in this rich substance, are relieved and healed, and the greenhorn dabbles in it with satisfaction. The display of the spermaceti is a hand-puddle. —WILLIAM H. RIDEHO, in Harper's Magazine, for October.

Two adventurous persons, a short time ago, successfully accomplished the feat of crossing Long Island Sound in a twelve-foot row-boat drawn by a kite. The kite was ten feet high by eight feet wide, and was attached to the stern of the boat by a strong cord, about six hundred feet of which was let out.

Bishops Jones is reported to be rapidly improving. His early restoration to health is probable.

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NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the Post Office, whether directed to his name or not, is responsible for the pay.
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3. The courts have decided that refusing to take advertising had no effect on the Post Office, or rendering and leaving them collected for its price, being evidence of intentional fraud.

Death of Rev. T. M. Eddy, D. D.

The Church is called upon to mourn the loss of one of her noblest sons and most faithful and devoted servants. Rev. Dr. Eddy, one of the secretaries of the Methodist Episcopal Church, died at his residence in New York, on Wednesday morning, October 17th. He had just returned from his tour of the Western Conference, overtaxed in mind and body, and was prostrated by a hemorrhagic stroke which resulted in his death after an illness of but one week.

Dr. Eddy was born in Hamilton county, Ohio, in September, 1823. His father, Rev. Augustus Eddy, was a well-known and useful minister in the Methodist Episcopal Church in Indiana and Ohio, where the earlier years of Dr. Eddy's life were passed. He was admitted into the Indiana Conference in 1842 and appointed to a circuit on the Ohio river. From the first Dr. Eddy was a popular, efficient and practical preacher. He afterwards became a member of the Southern Indiana Conference and in 1855 was Presiding Elder of the Indianapolis District. The following year he was appointed by the General Conference, editor of the *Southwestern Christian Advocate* published at Chicago, a chair which he ably filled for twelve years. Returning to the pastoral work in 1868, he was transferred to the Baltimore Conference and stationed at the Mount Vernon Church, Baltimore. At the close of his pastoral term he was appointed to the Metropolitan Church, Washington City, which position he held when he was elected Secretary of the General Conference of 1873. The doctor presided at the session of the Minnesota Conference on Sunday, Sept. 21 and next day went home to his wife in New York—alas, to die.

The following account of the funeral service appears in last week's *Advocate*:

"The funeral of Dr. T. M. Eddy took place at St. Paul's church at two o'clock Friday, Oct. 19. A long procession, including the missionary board and many ministers, bore the body from Dr. Eddy's late residence to the church, where an immense audience had gathered, including hundreds of ministers, a delegation from the Mt. Vernon church, Baltimore, and one from Philadelphia. The pall was appropriately draped and covered with beautiful and costly floral tributes. Bishop Jones, though very feeble, presided. The first hymn was read by Dr. C. Curry, of the New York *Advocate*, the second by Dr. Crooks, of the *Episcopalist*, and prayer was offered by Dr. Chapman. The memorial address was delivered by Bishop Jones. It gave a history of Dr. Eddy's life-work, his labors and closing triumphs, and was a fitting tribute to his life. Bishop Jones next spoke with his usual eloquence and pathos, doing justice to his noble acquaintance throughout his career, and commended the bereaved family to look to the Lord for their consolation. The service was closed by Dr. L. H. Hays, of the *Advocate*. After closing the service, the body was taken to the residence of Dr. Eddy's daughter, Mrs. J. H. Hays, and placed in the family vault. The funeral was a grand and impressive one, and was a fitting tribute to the life and labors of this noble and devoted servant of the Church."

The Last Hours Of Dr. Eddy.

The following extract is from a memorial statement of Dr. Eddy's closing hours read by Bishop Jones at the funeral services:

Nearly every waking moment gave us some gem of religious thought. Monday and Tuesday night, and Tuesday night and Wednesday morning he marched rapidly to his end, a shouting victor all the way. In response to words of mine suggesting the great loss our Missionary Society would sustain in his death, he said: "Clifton, I must quote to you the last text I preached from—'My God shall supply all your need according to his riches in glory by Christ Jesus.'"

To Bishop Jones he said: "I am resting in Jesus, O so sweetly, a poor sinner saved by grace: but saved, God be thanked."
For more than an hour of his last night he uninterruptedly spoke of the great needs of the church, and the imperative demands upon our Missionary Society to take advanced ground. "Forward is the word—no falling back; we must take the world for Christ; say so to our people. God calls us louder than thunder on the dome of the sky; the Lord strikes the hour. We must throw down our gold in the presence of God. Amen."

More than a score of times he called upon us, who stood beside him, to see to it that the church be roused to its plain duty to possess the world for the Master. His face was beautiful as the light of the gates of the celestial city flashed upon him. One very pleasing incident before losing power of speech was that of stretching his hands over the heads of his weeping family and pronouncing the benediction. How emphatic were the words.

"The grace of our Lord Jesus Christ be upon, and abide with you evermore." Amen.

About one o'clock, on his last morning, he lifted his trembling hands, and endeavored to clasp them in ecstacy. He was so weak they passed each other, scarcely touching, but he clearly shouted, "HALLELUJAH! HALLELUJAH!" His last words were, "SING AND PRAY—ETERNITY DAWN!"

We gathered around the rejoicing, triumphant saint, and sang, "Jesus, lover of my soul." Dr. Tiffany led us in prayer.
We continued to sing for an hour, during which time he manifested exceeding joy; he was filled with glory, trying in vain to speak.
Just before his last moments I said to him, "Dr. Eddy, is the way still bright and joyous? Is Jesus very precious to you now? If you understand me, and cannot speak, please raise your hand." He raised his hand as if voting at a conference, and held it up until the ebbing pulse grew fainter and fainter. In a few moments it was still, and the soul had rest in the bosom of the Saviour of mankind.

Dr. Eddy.

The following is taken from the *Southwestern Christian Advocate*:

Our office service with Dr. Eddy from 1864 to 1868 gave us a knowledge of his heart and life closer, clearer, and more intimate perhaps than that possessed by any other man not actually related to him. By reason of that close contact, because of his temperance and ours, through mutual prompt likes and dislikes, and our common sensibility to fun and his counterpart pathos, by long side-by-side labor, and endless consultations, personal sympathies on many subjects and even sharp disagreements on a few personal and general topics, we were brought very near together. The doctor, like the most of us, was by no means a perfect man; but his least strong points were favored with amiability even an enemy, if he left one such; could not write down anything in malice. The adage, "De mortuis, nil bonum," is a heathen coward's thought, but no survivor to Dr. Eddy need shrink behind the maxim. A few sentences not at random, express our passing estimate of Dr. Eddy: He was clear-headed, acute, ready, generous, and as affectionate as a woman. The times had no test by which we can conclude how sharply he would have fought for a minority, but his advocacy of the living issues of his day was marked. His convictions were uttered aloud, and on all public moral questions his words were potent. If he ever wavered for a moment, we believe it was due only to warm regard for the personal opinions of friends he loved so dearly that he temporarily deemed it self-impeachment to differ from them, in conviction. It is certainly nothing but a tribute to Dr. Eddy to say that he feared his friends far more than his enemies. The doctor's most marked services to the church and country were at a time when a clear-cut boundary separated the traitor from the patriot. He therefore will ever be affectionately remembered by contemporaries of the war and following reconstruction, and is now named in loving regard by the press whose more modern and sneaking sins it has not been the doctor's special duty to reprove.

Dr. Eddy was an industrious reader of events and men. Though not in the strict sense a critical scholar, he was yet a man of wide practical culture; and therefore while some men would be attacking a Greek particle or analyzing a treatise on psychology, he would help carry a historic campaign. He was a general in fact, was ever ready to write, speak, argue, preach or pray, and had that golden faculty of putting to its promptest and most effective use everything he had ever read or heard.

tiring, prompt, adaptive, enthusiastic, winning, incisive and universal service in the church's ranks which no man knew of can begin to fill. The *Northwestern*'s strongest editor was J. V. Wilson, who it will be said, when accurate history is written, first gave, in Chicago, and in the *Northwestern*, the true key-note to American religious journalism. Dr. Eddy for the changed times was a worthy successor, and his editorial service has due acknowledgment throughout the church.

The doctor's ability as an earnest, eloquent preacher is universally admitted. His diction was fervid, his manner animated and his command of material often wonderful. Better than all, he was studiously true to the doctrines and discipline of the church of Christ. No person ever heard him venture a novelty in theology for the sake of effect, but in all circumstances and in all presences he adhered to an evangelical ministry as related both to the justice and mercy of God. His pastorates were fruitful of warm friendships, and in all his past charges many converts blessed him as their spiritual father. The prime, notable success of his life was in Charles Street church, Baltimore, where he held both temporal and permanent monuments. The regard in which he was held by that conference is evidenced by the fact of his election to the last general conference within three years of his transfer to the former body.

At the Rock River Conference appropriate memorial services were held, at which Dr. Luke Hitchcock said:

"I feel, this morning, deeply and unusually sad. I cannot give you an obituary or a eulogy. We are here as a family, to shed tears over him. We feel that in our hearts there is always sadness when a Christian falls. As one by one they drop away, the church seems to be weakened by their death, but the work goes on. We have looked for work temporarily to cease, but God raises up new workmen. This is so, from the private to the more public member of the church. We sometimes criticize the plan, but if we were at the head of affairs as God is we certainly would do otherwise. God doeth all things well. No sparrow falls to the ground without our Heavenly Father's notice. There was a special providence in this bereavement. He who sets in motion all worlds, directs aright. We bow in submission to the will of a Father. We say, 'Lord, we know not who shall take up this work,' but He will certainly carry it on. I first became acquainted with Dr. Eddy in 1850, at the General Conference in Indianapolis, where he passed from the presiding-elderhood to edit the *Northwestern Christian Advocate*. The only thing against him was, he took upon himself too much work. This was true of all his life. Less than fourteen days ago I heard him preach one of the most telling sermons of his life. One brother remarked that he seemed like a rubber cord stretched to its utmost tension, and that he most certainly would break. He died with the harness on. He died in strength, working up to the last moment; then laid down his life to enter into rest. Whatever he took in hand he made a success. His life was a success. His early life was not as propitious as it is to some, but he improved all the time nobly. He was permitted to go home to die. He had finished the full work, and, crippled and worn, he flew, like a wounded bird, to the bosom of his home to die. He hoped to rally, to recruit a little, and soon be strong again; but he has gone. I believe that he heard the welcome of the heavenly throng. He certainly has a house not made with hands, in heaven. Let us bow in submission to the will of our Father in heaven. Let us pray for his afflicted family, and for her who has made great sacrifices for the cause of Christ. He was a warm personal friend of the minister. Let us remember his children."

Bishop Bowman said he had learned to love Dr. Eddy with a brother's love. "Dr. Eddy, in his relations as an editor was versatile, brilliant, and cheerful. He was well posted in literature, science and philosophy. He gave himself largely to church enterprises, and was remarkably successful in dedications. But his great work was in the church as a pastor and preacher. He only lacked strength of body to have been a most powerful man. At nineteen he commenced preaching, and the memory of his work still lingers in Indiana, where he labored so long. At Baltimore, in the Charles Street church, he was no less a success. Among that people, with all their peculiarities, his memory will be cherished as but few men's will. He won his way with untiring zeal, and was successful in every department. Lately we have spent two weeks together in Texas; and I learned to love him as never before. I loved him before, but more so since then. It is certainly well for us, as preachers, to guard our strength, working up to our full capacity, but not to overtax ourselves. Dr. Eddy has been called on to do much work, and where he has been at the conference he has been called on again and again."

The bishop read the following telegram: "Tell Dr. Eddy's old conference that he went home in holy triumph. His testimony was clear, full, and glorious. His last utterances were strong and brave."—*Christianity*—Baltimore, N. L. DANIEL.

Bishop Haven is a host to raise money. At Algona, Iowa, he realized two hundred dollars for church benevolence from the pockets of preachers and people who were supposed to have been "grasshoppered" out of all funds.

An Unkind Cut.

Writers in the Southern Church have now commenced another article against the Methodist Episcopal Church in the Southern States. They are seeking to "honey-fudge" and "hambug" our friends in the North through the papers of the Methodist Episcopal Church published in the Northern States. There is a general onslaught of this kind. We have observed carefully written letters containing adroitly uttered falsehoods and cunningly disguised facts from Southern Methodists lately in nearly all of our Church papers. Smooth-tongued deceivers can probably do us more harm in this way than in any other. They will look their doors and shut their pulpits against the best and most eminent ministers of the Methodist Episcopal Church in the South, and then prophesy smooth things and disguise the truth in our papers. This is the perfection of our imposture. Editors in the North may be assured that Southern Methodist correspondents who refuse to give the public their full names are in the habit of misleading. Why are the names of these writers withheld? Our preachers in the South can tell. This trick means mischief.

We dip the above from the *Methodist Advocate* of Oct. 14, and we give it prominence because it expresses our mind.

Editorial Notes.

Eleven prisoners were killed by Indians in Western and Southwestern Kansas, in a space of two weeks.

The White Leaguers, engaged in the recent murders of Republican officials in Conshatta Parish, La., have fled to Texas to avoid arrest.

At the State Election held last week Ohio, and Indiana, were carried by the Democrats. Iowa and Nebraska went Republican by a large majority.

The subject of foreign missions is occupying the attention of the Friends. They have recently sent a number of missions to Madagascar.

In the Catacombs of Rome it has been found that baptism is always represented as performed by sprinkling or pouring, and administered to infants as well as adults. Several baptistries have been found, but they are all too small to admit of immersion.

According to the last census the different denominations showed the following strength: Methodist, 21,000 churches; Baptists, 13,000; Presbyterians, 7,000; Catholics, 3,800; Christians, 2,800; Lutherans, 2,700; Congregationalists, 2,700; Protestant Episcopalians, 2,600; Dutch Reformed, 1,100(?); Unitarians, 310.

The Illinois Conference reports a membership of 36,140, an increase of 3,222; probationers, 3,361, an increase of 553, being a total increase of 4,014; local preachers, 317, an increase of 15; number of churches, 430; parsonages, 137; collections for conference claimants, \$3,341, a decrease of \$400; for missions, \$15,778, a decrease of about \$3,000; Sunday-schools, 517; officers and teachers, 5,214; scholars, 43,393; conversions in Sunday-schools, 2,662.

Mrs. Nancy Atkinson, one of the oldest Methodists in Boston, has left in her will the following bequests to Methodist interests: To Hanover street church, \$1,000; to the Preachers' Aid Society of the New England Conference, \$500; to the Freedman's Aid Society, \$500; to the Board of Church Extension, \$500. The remainder of her estate, after these and certain personal bequests are provided for, is to be divided between the Missionary Society and the Woman's Foreign Missionary Society.

The annual meeting of the General Missionary Committee will begin at the Mission Rooms, Wednesday morning, November 11th, at ten o'clock. Representatives of Mission Districts: District I, Stephen Allen; District II, Samuel Meredith; District III, Benoni I. Ives; District IV, William C. Pierce; District V, Littleton F. Morgan; District VI, Joseph M. Trimble; District VII, Arad S. Lakin; District VIII, Samuel Godfrey; District IX, John B. Bachman; District X, John Van Cleave; District XI, Otis Gipsen; District XII, Jacob Rothweiler.

We have noticed of late, floating about the papers, charges made against Rev. Dr. Pretyman, of the Georgia Conference, and Postmaster at Marietta, Ga. The *Methodist Advocate* thus explains the case:

"Dr. Pretyman has been appointed Postmaster at this place three times by President Grant. Through him the money order business has become an important feature in the office, he having issued about nine thousand orders, aggregating nearly a quarter of a million of dollars. The settlement of this business is made weekly with the Department at Washington, and the last settlement, made for the week before his arrest, shows, from

receipts in the office, that only seventy-five dollars remained in the hands of the Postmaster, while he was allowed to retain one hundred dollars for the business of the office; thus proving that instead of deficit there was actually paid over to the Department twenty-five dollars more than was required. He was charged with embezzling \$650. The books, as well as the reports at Washington, show the facts as above stated. He was also charged with issuing 'bogus' or fraudulent money orders. Of this charge he will prove himself clear, both in court and Conference. The prosecution in this case will undoubtedly fail, though it will cost the Doctor a vast amount of annoyance. We apprehend that personal animosity is an important element in this case."

The Temperance Era of Cincinnati gives the following summary of what the woman's temperance crusade in Ohio accomplished last spring:

Among human agencies for encasement, we give the chief place to the women of Ohio. Their crusade, of prayer and song and entreaty with rum-sellers, aroused, more than anything else, the public mind to consider afresh the evils of intemperance, and to seek to abate them. Had it not been for the crusading women, the Ohio legislature would have repealed the Adair law, the convention would have put a mandatory license clause into the constitution, "license" would now have been saddled upon us, and the temperance reform would have been rolled back fifty years.

Personal.

—W. T. Moak Esq. has returned from a visit to his family in Wisconsin.

—Bishop Merrill has returned in good health from his official visit to the conferences on the Pacific Coast.

—Bishop Morris' last words to his wife were: "The future looks bright. It is all right, all right."

—Rev. G. W. Honey, of Austin, Texas, was in St. Louis last week. He will go East before he returns home.

—Mrs. I. S. Leavitt arrived in this city last week. She will have charge of the musical department in the New Orleans University.

—The "Life of Bishop Morris," of which Rev. J. F. Marlay is the author, is now in press, and is expected to be ready for sale next month.

—Messrs. Moody and Sankey's labors in Great Britain have thus far been blessed by the conversion of more than three thousand people.

—Mrs. Mary L. Kennedy, wife of Dr. F. M. Kennedy, editor of the *Southern Advocate*, died at her home in Macon, on the 29th of September.

—Bishop Ames decided, at Minnesota Conference, that a woman cannot legally hold office as a steward in the Methodist Episcopal Church.

—Bishop Foster was in Chicago last week. He preached in Milwaukee Oct. 4, and presided at the Wisconsin Conference, which assembled in Oshkosh Oct. 7.

—Postmaster Jewell has issued an order strictly forbidding the use of intoxicating liquors either in or out of the Post-office Department at Washington, during business hours.

—Mr. A. B. Collins, a graduate of the Normal school at Potsdam, New York, arrived in this city last week and will assist Prof. Leavitt at the University during the present year.

—Rev. J. B. Willis and Miss Anna Fisher who were with us last year as teachers in the University, have been assigned to our school at Haverhill, Ma. Prof. R. T. Stevenson is attending the Boston University.

—Rev. E. S. Hoven, who was transferred last January from the West Wisconsin to West Texas Conference, and stationed at Waco, died Sept. 24, at Girard, Kansas. He had been unwell and was seeking the recovery of his health by rest among his relatives in that State.—*Central*.

—In a private letter from Dr. Leroy M. Vernon, dated September 14, of his residence in Bologna, Italy, he says:—"Bishop Harris is well, and has already left for Paris, intending to sail from Liverpool, Oct. 8th, for New York. We are all well, and very hopeful of our work."

—Rev. Dr. Butler reports from Mexico, dated Sept. 12, that his daughter is recovering from a severe fit of illness. He also reports that Bro. Drus has advanced in Spanish so far that he ventures to make prayers in that language, though he has been in the country but four months.—*Western*.

Mrs. Van Cott's recommendation for orders to the California Conference was ruled out of order. Bishop Merrill stated that the Board of Bishops had decided that according to Discipline, no quarterly or district conference has authority to license a woman to preach, nor has any annual conference a right to elect any woman to orders.

—Father Stewart spoke at the Chicago preacher's meeting Monday week, in which he stated that when he first came to Chicago there was but one appointment "west of the mountains." The *Chicago Advocate* says Father Stewart has been a member of the church for sixty years, and for fifty-eight in connection with the same Annual Conference.

—Dr. Cray, formerly editor of the *Central Christian Advocate*, is now presiding elder of the Southern District of Colorado Conference (Methodist Episcopal). It is said that he travels his district of from five hundred to eight hundred miles, in a spring wagon drawn by two mustang ponies. Wherever he is, he will prove to be a live man.

—The Des Moines Conference, Bishop Haven presiding, had a lively time in regard to Woman's suffrage. Two reports were presented. The majority report proposes to pass the question as not proper for a religious body. The minority report was adopted, approving of woman's suffrage and requesting "all good men and women" to speak out and co-operate for the promotion of the end sought.

—Hon. S. L. Tilley, Governor of the Province of New Brunswick, is a staunch temperance man. He neither drinks, nor allows others to drink liquor of any sort in the Government House. There were prophesies that the Government House dinners without wine would be a failure; but they are just the reverse, and no man who ever occupied the gubernatorial chair of New Brunswick has been so popular as Governor Tilley.

—Dr. Rust, corresponding secretary of the Freedmen's Aid Society, paid New Orleans a flying visit last week. Four students of the New Orleans University returned to Nashville, Tenn., with him, where they will join the Tennesseans a band of singers, who will visit the principle cities in the United States during the coming year. The following were selected from the host of excellent singers at the University: James Brown, Sarah Merritt, Mary Coleman and Matilda Jones.

—Prof. Swing, of Chicago, has withdrawn from the Presbyterian Church, and will hold an independent position. While he still avows himself a Presbyterian, he says: "I will not contend for my rights to such title, nor to any of its honors, but will yield all, that the pastors of your body toiling in a large city may be set free from this combat with a few closer theologians, and may give their time and powers to the noble work of leading the multitude to Jesus Christ."

—The *Sunday-school Times*, October 10th, has an excellent portrait of Rev. John H. Vincent, with an accompanying biographical sketch. Mr. Vincent was born in Tuscaloosa, Ala., February 23, 1832; was educated in Louisville, Penn.; held the first Sunday-school Institute in this country in 1861; established the *Chicago Teacher* in 1866; visited Europe, Egypt, and Asia Minor in 1862-3; again visited England and Scotland in 1872. He was elected corresponding secretary of the Methodist Episcopal Sunday-school Union in 1868, to which the General Conference of 1872 added the corresponding secretaryship of the Tract Society.

Religious Press.

[The *Atlanta Methodist Advocate* thinks good men should take hold of politics and purify the political atmosphere, and it has some good words about the political canvass.]

"Piety and politics are not essentially antagonistic—that is, if the piety be genuine and the politicians be honest, and we know of no place where honest men are more needed than in the political affairs of the country. If the disinterested and honest citizens would assert their rights and perform their duties to society in these relations, they could fill all offices with good and competent men greatly to the benefit of the people. But when professed politicians are heard warning off good men from their 'dirty pool' with the familiar cry against 'religion and politics,' then look out for villainy. Honest men, Christian men, should remember their obligations to the community and carry their principles with them into all of their political doings."

[*Zion's Herald* pleads for simplicity in preaching and a return to the spirit and manner of Pentecostal days:]
"There never was an hour when men hungered more for the preaching of the simplest truths than now. The tempted and sin-plagued heart always cries out for a Saviour. The fundamental truths of religion, repentance, trust, a new birth and a holy life, if presented clearly according to the revelation of the Word of God, illustrated by the experience and life of the minister himself, and uttered as if a positive conviction and comfort in the heart of the speaker, will always command attention and secure the happiest results. Let the faithful minister then say, 'Why should the work cease while I

leave it and come down to you?' and go on with his ministry of righteousness. There is no antidote like the uncorrupted and unadorned Gospel itself to infidelity, worldliness, and sin."

[Christian Advocate.]

We may indeed exclaim with Daniel Webster, "The Greeks are at our doors." With unflinching effort the Jesuits, as much, are holding their so-called missions in various parts of the country, especially in the West, to stir up the Catholic population to consolidation and vigor in action against our common schools and institutions in general. These Jesuit "missions" are under the personal direction of well-known "Jesuit Fathers," who emanate from certain houses and pitch their tents for awhile in certain localities, where they bring together the whole Catholic population, teaching them the principles and mode of operation of modern Catholicism, and especially landing the labors and aims of the Jesuits for the Church. As a result, they ordinarily leave behind them parochial schools and a spirit of bitterness against the Protestant population and their popular institutions. The children are those taken from our public schools and taught to foster a feeling of antagonism to all who attend them. In some instances it is affirmed that shrines are established, whether the "faithful" may resort for the cure of ills both of soul and body.

[Pittsburg Advocate.]

Men are made perfect through suffering. Life springs from death. From the grief of one came all our good. All who suffer with him and for his sake shall attain glory, honor and immortality. But he who never warred with misery, or suffered the discipline of adversity, will hardly show himself a hero in the hour of trial. Our best hopes are born of pain. They alone are crowned who endure when tempted and tried. Life's greatest heroes, whom the world has delighted to honor, were formed in the furnace of adversity. Luther and Wesley, Knox and Henry Martin, Howard and Wilberforce, knew trial, sorrow and disappointment before they attained to eminence. The early schooling in adversity prepared them for their sublime achievements in maturer years. Two men not greatly dissimilar in character and endowments, tread together life's uneven pathway. The one suffers. Life's harden tax and develop his energies. The other knows but little sorrow. Life is a pleasant dream. His pathway to manhood is bathed in perpetual sunlight. The hour of trial finds the first equal to the highest emergency, and leaves the last a disheveled wreck, unequal to the grave demands of life. Adversity has its uses. "We glory," said an inspired apostle, in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope.

[Independent.]

This act of faith lies at the very threshold of the Christian life. When the penitent inquirer cries out, 'What shall I do to be saved?' the one invariable answer is, 'Trust on the Lord Jesus Christ and thou shalt be saved. The coarser's first duty is to renounce his own sins and to trust the efficacy of Christ's blood to cleanse him, and to renounce his own strength, which is weakness, and to trust himself to the mighty arm of Jesus. I received a touching letter this week from one of the most wretched and apparently hopeless inebriates that I have ever known. He had fairly wallowed in drunkenness. He writes to me: 'When I had become almost a wreck, both physically and mentally, and friends had pronounced my case hopeless, then it was that Jesus came to my rescue and I gave him my heart. That saved me.' This man has been for six months living sober and cleanly and happy. When drowning in his slothful sin and shame he had, made his last clutch on the outstretched arm of Jesus, and this trust brought him divine help. He might well close his humble and grateful note by saying: 'If you have any one in your congregation who is addicted to the use of intoxicants, please say to him for me that nothing but the grace of God can save him.' This reformed man will be safe just as long as his watchword is I will trust! The scientific skeptic laughs at the bare idea of such a divine interference with the physical phenomena of appetite and using strong drink; but will the skeptic please to account for the stubborn fact of my friend's conversion?"

And so for every emergency in life here is a watchword for every Christian. When temptation assails, trust. What time you are afraid, trust. My daily life is a march into an unknown future and I cannot see an arm's length ahead.

"So I go onward, not knowing, I would not if I might; I would rather walk in the dark with God, than walk alone in the light. I would rather walk with him by faith than walk alone by sight."

—An international rifle match between a party of six Irish gentlemen, the prize marksmen of Great Britain, and six Americans, was held near New York, September 26. Each marksman had fifteen shots, and the targets were at a distance of 800,900, and 1,000 yards the accuracy of the shooting was unprecedented, and the Americans proved victorious, having made 934 points to 931 for the Irish.

—Later advices from Buenos Ayres state that there is the greatest excitement among all classes in consequence of the insurrection. Many persons are flying from the city. Every passing steamer carries away numerous families. All the merchant steamers are escorted to sea by the war ships of their respective governments, as they fear molestation by the insurgent fleet.

Our Own Church.

Notice.

It will be a great favor if our brethren would send us neighborhood news relating to religious matters.
Write carefully, for brevity's sake.
Write names, dates, and all words plainly.
Manuscript not returned.

A Trip To "Grosse Tete."

A trip to Grosse Tete Circuit, in the Upper Coast District, at present, can only be made by great sacrifice and toil. And even to a veteran in the sacrifices of the itinerancy, is very exhausting and a heavy tax on the nervous energy. After the exhausting labors of the quarterly meeting, to be forced to return to the river on a rough hand car, fourteen miles, was anything but a pleasant undertaking. But duty called, and I gladly obeyed, taking the bitter with the sweet, and had the privilege of paying double fare for a ride on the hand car.

The people of Grosse Tete Circuit have both a Prince and a King in their pastor—the two, in one true man and devoted minister. This circuit is in the lately overgrown region, and consequently there is great poverty and destitution among the people. It is a hard struggle for them to live, and most of the years of their families. The pastor and his family have suffered great privations, and have often been on short allowance. Driven from their home by the flood of waters, the pastor did not desert his post. But, like a true hero, he simply fled to higher ground adjacent, and went to work as a minister of the Gospel, among the people in the region beyond the Bayou, thus enlarging the borders of his circuit and greatly increasing his membership. And now, since the flood has abated, he has returned to his home in Acadia, the headquarters of his circuit, and is still pushing forward the kingdom of God. A lot, too, has been secured, and steps are already taken for the erection of a new church site, ready for occupancy the coming winter. And the people, even in the poverty, are nobly rallying around him.

At the quarterly meeting, held at Grosse Tete, La., Oct. 15, 1874, the following were present: Wm. M. Daily, New Orleans, La., Oct. 15, 1874.

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October 7, 1874, leaving behind the burden he carried to the last—saying: "The church must go forward with the missionary cause; the people will sustain it."

"I WANT TO WORK!" was among his last utterances in his office, and from the time of his departure from the office, which was but two short days, he had no other feeling. In laying the burden down in view of an eternal rest, he said, "Now sing, praise; eternally dawn."

The Board of Managers convened on the afternoon of the day of his decease, and Bishop Jones, Secretary Dashiell, Dr. Holdich, Dr. Curry, and Dr. Tiffany, with General Fisk, H. M. Forrester, and William Truslow, gave utterance to sentiments of most tender import, expressing their admiration for the rich endowments which distinguished him in all his relations, whether public or private.

Following these remarks a committee, consisting of the following persons, was appointed to prepare a minute for the record of the Board: Dr. Curry, Judge Fancher, Dr. Tiffany, General Fisk, and H. M. Forrester.

A committee of arrangements was also appointed to superintend the funeral services, consisting of General Fisk, H. M. Forrester, W. Truslow, Dr. Tiffany and Ridgway, and J. M. Phillips.

His remains were temporarily deposited in the receiving vault of the "Marble Cemetery," in Second Street, New York.

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"Trotty" story, by Miss Elizabeth S. Phelps; "A Half-Dozen Young Rascals," a story of Bunker Hill; a New York Thanksgiving Story, a Coon Story, and an interesting Ghost Story. Then there are practical articles, such as "The Transit of Venus," "How the Care Stopped," "Yankee," "An Eastern Sketch," "Venus of Milo," "Legends and Superstitions," by N. S. Dodge; "A Bitty Oat Schoolmaster," "The Aard-Vark," with illustrations of this curious animal, and an article on the construction of East India Toys.

Scrimmer's Monthly for November. "Pictures from Florida" is the title of the "Great South" paper in Scrimmer's for November. The illustrations are numerous and striking, and the information with regard to the raising of fruit and the health-giving qualities of the climate is interesting and timely. There is a portrait and sketch of, and a poem by, J. T. Trowbridge, author of "The Vagabond" and the "Jack Hazard" stories; a scene from Dr. Holland's "Mistress of the Manor," with illustration; more of Jules Verne's "Mysterious Island," Dr. Holland, in "Topics of the Time," discusses Tyndall's late address, and "The Relations of Clergyman to Women." "The Old Cabinet" describes "A Trip to the City," and the other departments have contents much as usual.

Memory's Minstrel.
BY A. B. COLLINS.
I.
What dreams are these, O Memory,
That run my vision through?
They are the hours eternally
Hath left in distance blue.
They are the life of youthful days—
God's bridge of providence,
That spans the stream which unseen plays
In folds of innocence.
O happy scenes!
O, thoughtless dreams!
O, careless mirth of yore!
How fond the spell
On thee to dwell,
As some sweet bell
With softly knell,
Chimes all the woodland murmur!

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With softly knell,
Chimes all the woodland murmur!

It is a grand thing to see our native preachers standing up preaching with fervor the Word of Life. I have seen savages standing six feet out of their shoes, for they have none—tremble and quiver again to the powerful appeals of the native preachers; and I have often seen those tall sons of Anak ready to come out from their heathen surroundings, held back by the arms of heathen friends, but breaking away from all restraints, covering their heads with blankets, prostrating themselves on the ground, and crying out that God would have mercy on their souls. Then, in that very extravagant way of expressing their feelings, tearing off their armlets, bracelets, beads, and all the charms of heathenism, and laying them at the preacher's feet.

Things That Last.
Let us now look at those things that "will never wear out."
I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's Word that "kind words" are to another, tender-hearted, forgiving one another.

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever. Peter 1: 24, 25.

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joy of the kingdom of heaven will never wear out. The people of this world soon die; but the enjoyments of that world will never end. The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. 1 Peter 5: 4.

The "new song" will never wear out. We hear sometimes that some of our preachers are worn and tired; but that will never be said of the new song.

Which will you choose? the lasting, or that which wastes away? The things of time, or of eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crown of glory and the "new song?"

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord.—Christian Treasury.

The Texas cattle trade has rapidly increased of late years. The total number of cattle shipped over the Atchison, Topeka and Santa Fe railroad for the first seven months of the present year was 38,903, as compared with 24,858 for the same period in 1873, showing an increase of more than 14,000 in that time. September and October, two of the best months in the year for cattle shipments, are not included in these figures, and if the same ratio is maintained this will be the heaviest cattle year on record. Wichita still leads all the towns on this railroad as a shipping point, 22,361 out of 38,903 having been shipped there.

The New York Exchange says that William Taylor, known in this country as "the California street preacher," has been laboring in India with some remarkable results. He has been preaching in Bombay, Calcutta, and Madras, and each has been the success of his ministrations that opposition has been silenced. With him are now about 100 missionaries, who constitute what is called "Taylor's Flying Artillery." Formerly the movement was confined to the European, the offspring of European born in India, but now the work has been extended to the natives proper, who hear the Gospel as gladly as the Europeans.

We are in receipt of the catalogue of the Blymyer Manufacturing Co.'s Bell, giving descriptions, prices, and some 400 testimonials from those using them. The bells are "cast from a composite metal, in part steel, used only by the Blymyer Manufacturing Co., and are entirely different from all other bells." They are warranted for two years against breakage. It is claimed that they are "fine toned, can be heard as far as the copper and tin bells of same size, and are more durable." The testimonials—a large proportion of them being from ministers—are from every State and Territory in the Union, and constitute a strong endorsement of the bells. The manufacturers, whose office and extensive works are located at Cincinnati, O.—664 to 694 West Eighth Street—have been long and favorably known throughout the country.

NEW ORLEANS.

Methodist Book Depository

Southwestern Headquarters

—for all—

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Pastors, Sabbath Schools, and Churches supplied with all kinds of books on the shortest notice and most reasonable terms. BOOKS.—Orders for any book named in the General and Book-School Catalogue of the Methodist Book Concern, will be promptly filled. Any book will be sent, prepaid, on receipt of the published price. Our books are sent by express, and are enabled us to furnish the books of all the best publishers, at the lowest market price. Every order will be promptly filled, and the book ordered is on sale in this city. Our people can thus supply themselves with books on favorable terms through the Book Depository.

REMITTANCES.—Remittances should be made by postal money-order, express, or registered letter. Money forwarded in any other way is at the sender's risk. In sending money, the amount, and date, should be distinctly stated.

NOTICE.—That all Post Offices are hereby notified, and the registry fee is only eight cents. The cost of Money Order is Five Cents for each \$10.00 and fraction thereof.

TERMS.—Cash, strictly in advance.

The following is a price list of books in more common use:

COMMENTARIES.
Clarke's, 6 vols. \$30.00
Whedon's, per vol. 1.75
Vesley's Notes on New Testament. 1.75

METHODIST HYMN BOOKS.
Small size, sheep. .55
Medium size, sheep. .75
Larger size, sheep. 1.25
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Pulpit, large sheep. 3.50
Pulpit, large morocco. 6.50

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Cloth. .50
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Of every style and size. Prices, \$1 to \$30

MISCELLANEOUS BOOKS.
Compendium of Methodism. \$1.75
Manual of Methodism. 1.00
Vesleyan Theology. 1.00
Clarke's Christian Theology. 1.25
Life and Labors of Mrs. Ann Lee. 1.50

SABBATH SCHOOL BOOKS.
Selected Library, No. 1, 50 vols., with secretary and class books, various sizes \$12.50
Selected Library No. 2, 100 vols., complete as above. 25.00
Sunday school Hymn Leaves, per doz. .35
Catechisms, paper binding. .10
Catechisms, cloth binding. .25

CHICAGO REAL ESTATE,

BETTER THAN SAVINGS BANKS.

Residence Lots

—AT—

\$100 a Lot!

ON THE FOLLOWING TERMS:

\$15 CASH DOWN, AND \$5 MONTHLY UNTIL PAID.

No Payments for Three Years to Parties Building Immediately;

AND LUMBER FURNISHED TO THOSE WHO WILL BUILD.

PARK RIDGE

IS SITUATED ON THE WISCONSIN DIVISION OF THE NORTHWESTERN

Railroad, about 9 miles from the city limits, on a beautiful ridge; is settled mostly by American

people, and has good schools, churches and stores. A large hotel is only one mile from these lots.

There are about 1000 inhabitants. The Methodist Camp Meeting Ground is situated about one and a half miles distant.

And last but not least PARK RIDGE is only 13 miles (one mile) from the O'Leary River, which presents a very picturesque appearance at this point, being bordered with

the Groves of Maple, Elm, Oak, Butternut, Walnut, and various other kinds of trees.

The River affords the sports of Boating and Fishing during the summer season, and Skating during the winter season.

There are qualities that but few suburbs around Chicago can boast of. Building is progressing in this place with great rapidity, and those who purchase lots at the present prices must certainly double their money within the next few months, as lots can be purchased now for very low prices. These lots are but one block (three minutes' walk) from the beautiful Brick Depot, and 20 minutes ride from Chicago. Commutation railway tickets 25 cents. And in close proximity to the parks.

There are Good 66 Foot Streets, and Lots 25x125 to a Good Alley.

Streets all thrown up, side walk built and trees set out. There are ample train accommodations, there being

SIXTEEN PASSENGER TRAINS DAILY.

It is easily connected with Chicago by Railroad, but by going out Milwaukee Avenue, you have a

BEAUTIFUL DRIVE IMMEDIATELY TO PARK RIDGE.

The title is perfect. Full Warranty Deed and Abstracts given. Call at my office any day at 8 a. m. or 4 p. m., and go and

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It will take only 2 1/2 hours to see them. I also have property by the Lot, Block or Acre, at Thornton, Evanston, Glenview, Desplains and Park Ridge.

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Southwestern Advocate.

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FOR THE YEAR 1874.

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Advertisements in the official organ

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the year will be received at a special

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My heart is in the chamber

Of the Lord, my heart is in the

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of a demi-god; but he is all the time only a weak human creature. A hundred years ago the eagerness of men for results was held in check by the conditions under which they wrought. The resources of modern civilization are too much for us, and fling us down broken to the earth.

[Raleigh Christian Advocate.]

Idleness is the bane of all earthly

hopes—the poison that cunkers and

destroys all that is good nob. and

great in man. If it did nothing

more than prevent progress—if it

simply pinned man to the position

he was in at his birth, it would be a

great evil that every consideration

of self-interest would prompt one to

avoid. But it stops not at that.

Man is so constituted that there

must be progress or there must be

deterioration. There is no resting

place—no model point at which there

is no motion—there must be im-

provement, or there must of neces-

sity be debasement of his nature and

facilities. There is no level plain on

which man may pursue his life jour-

ney. It is a mountain steep which

he must ascend or descend. The

prizes glitter at the top, and the dis-

persor of them beckons man on to

strive to gain them, but in clear and

no uncertain and unmistakable tones

he says: "Come higher or go lower!"

Man is aided with propensities and

desires which are always active and

impel him to something. If they do

not point to something high, he must

look up or he must go down; he is

compelled by the moving of the na-

tive throng of the world, busy with

its temptations and its hurrying to

and fro, either to march forward or

to retreat in his cowardice, and cov-

ered with shame and disgrace.

[Central Christian Advocate.]

But the day is not far off when

conscience will again assert its rights

in our political life, and we shall be

redeemed from the rule of the liquor

traders. We need, first of all, to com-

prehend that our national and local

politics are controlled now by the

liquor interest as twenty years ago

it was: under the domination of al-

ter. And reform will be brought

about by the same steps. Politicians

will at last be brought to see that it

is a conflict which cannot be ordered

out of the field. A wrong of such

magnitude will find thousands of

voices to demand justice at the hands

of the nation's rulers and become

more powerful than the capital which

seeks remuneration by the infamous

traffic. And in due time a leader

will appear in whom again the con-

science of the nation will be repre-

sented. He will not fear to stand on

the right, and will refuse to be guided

by the maxims of a low political ex-

pediency. In the meantime we are

to work and wait, but continue the

conflict in whatever way the indica-

tions of Providence seem to point.

We may not now be able to indicate

the path by which the victory will

be accomplished, but if we believe

in God and the right we ought not

to be faint-hearted nor doubt the final

result.

[Religious Telegrapher.]

To remedy backsliding but a few

directions may be necessary. When

any one is fairly awake to the neces-

crushed rose prove yet more fragrant? Such queries have led us to wonder whether it be not true that none of life's experiences are so unappreciated as many of those which though sad and unpleasant are yet most essential. Is it not true that because of their life, though but a narrow stile over which we step from the great field of the path into that boundless unknown, the future, yet becomes to many tedious and burdensome, forgetting that suffering is a part of the divine intention and that as from the dark glens by paths may be gathered antidotes for nature's ills, so the sad experiences, the valleys and shadows of life, furnish a remedy for every evil tendency of the soul.

But human nature instinctively in-

quires—why need adversities be en-

dured? Why should the echoes of our

birth song have scarcely died away, ere they are again awakened

by the dirge of some dear one? Why should loved friends gather in charmed circles around us and then as our

soul-tentacles of love and affection go out and become entwined about them, be sure to die? How can we

get good from these sufferings and sorrows laid with such crushing might upon our hearts? A thousand

grand experiences answer, calamities are our "true touch stones" and was

there less disinclination to study our

own hearts, would we but explore the inner world, and see there a will

to be subdued, passions to be curbed, thoughts and affections to be lifted

heavenward, the hidden life to be spiritualized, an individuality to be

embodied, we would no longer "wrestle with great nature's plan and thwart the Deity" nor deem trials

unfortunate, for we would then know they are laying a foundation upon

which we with patient care may rear that beautiful temple in which God dwells a perfect life.

As it is said of birds, so we can be

taught to sing sweetest melodies in the dark. We see less of the world

than—more of God. Then is each spirit best attuned to its own true strain with which to swell the eternal "chorale" of the skies.

Both our physical and religious

natures being aggressive, anticipate

oppositions, and are benefited in the exertions to overcome them. Poverty

and earth's reluctance to yield her

needed treasures compel the physical efforts essential to development, and

thus, in our reception of calamities not only is our loyalty verified, but the powers of the soul are invigorated.

In bearing them we become con-

scious of our individual weakness and our strength in Christ. Through

their influence the heart may be elevated and purified—thus are they an unerring test of our allegiance to self and God.

Pre-eminence in virtue depends

however not only upon the spirit in

which trials are met, but upon our

aptitudes in learning the lessons which

which they are taught, as well as a

true statement with respect to both

persons and individuals. Nothing con-

tributed more to the moulding of the

disorderly and dependent elements of the mother colonies into a united

and powerful republic than the lessons gathered from the mutual bur-

dens and sufferings—the Lexington and Valley Forge that gave birth to

free America. Individually an untutored life is but an uncut diamond—opaque and lusterless—but cut and polished by a master hand it flashes and sparkles with a hitherto unknown brilliancy and attraction. Does any one

question the statement that the path to the highest moral and intellectual

attainments often leads through the valleys of suffering and adversity? Let him go study the lives of a blind

million, an imprisoned Russian, or a true Christian mother, and he will not long be faithless.

If it be true that the highest excel-

lence is only attainable through sub-

jection to and mastery of these tests, then let them come.

Let them pierce our hearts, if thus

their hidden germs shall be exposed to the refreshing tears and life giving

light of Heaven—their sealed, downy

treasures be opened to pour out treasures of love and sympathy which shall

blow and elevate humanity. And if by so doing we may fill up our allotted

and useful life, leave a sacred memory and secure a blissful immortality, let us shrink not from trial and conflict, but rather bid welcome as a Heavenly

messenger any experience however severe that comes to show us that

though

"Over our lives and into our hearts,
The shadows may sometimes fall,
Yet the sunshine is never wholly hid,
And Heaven is always overhead,
And God is ever all." W. B. J.

The Methodist Italian Mission:

The first annual meeting of this mis-

sion, held at Bologna, was one of

popular interest. Bishop Harris

was present, and all the members

met for the first time. An aggregate

of about six hundred members and

probationers was reported. The

new members of the mission are

henceforth to be at Rome. Rev. Dr.

Vernon was reappointed superin-

dent, with twelve native ministers in

charge of the churches in Rome,

Bologna, Pistoia, Bologna, Milan,

Forlì, Ravenna, Faenza and Bressola.

The Lincoln Monument.

On Thursday last, the fifteenth in-

stant, was unveiled at Oak Ridge

Cemetery, one mile from the city of

Springfield Illinois, the statue of

Abraham Lincoln, which has been

placed upon the monument erected

by the National Lincoln Monument

Association. The location is that

selected by Mrs. Lincoln as a fitting

resting place for the remains of her

husband, the martyred President, in

a lovely region of the great West

endured to Mr. Lincoln in life by

long residence and association with

his people.

Abraham Lincoln fell by assassin

hands April 14, 1865. So soon as

funeral honors had been paid to the

dead, and the first expression of a

nation's grief had passed away, came

the general desire for a suitable

monument to be erected, one that

should stand and tell its story for

all time. This resulted in the

formation of the National Lincoln

Monument Association, which com-

pleted its organization May 11, 1866,

under an act of incorporation con-

forming with the laws of the State of

Illinois, and of which association

Governor Richard J. Oglesby was

chosen president, and James H. Be-

veridge, secretary. Contributions

were then invited, which were in-

vested as fast as received. The lot

of six acres, upon which the monument

is erected, was secured early in

1869, the association offered a prize

of one thousand dollars to artists for

a design for the monument. This

plan submitted by the young sculp-

tor, Larkin G. Meade, Jr., was ac-

cepted. The base of the monument

forms a square of seventy-two feet

in extent, and the central shaft rises

to an elevation of ninety-eight feet.

On the outer edge of the base of the

pedestal are inscribed in stone the

names of the States and Territories,

one stone being devoted to each

State, the whole forming a circuit

entirely around the monument. On

each corner of this pedestal will be

GROCERS
NO. 38 TROUSSEAU LANE S
 AND
34 NEW LEVEL,
 (Between Natchez and Orgiver Sts.)
New Orleans.
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WHITNEY & HOLMES
ORGANS
 Every elegant organ, with Warranted Improved
 Action, New and beautiful Case, Organ
 Over ONE THOUSAND ONE HUNDRED
 Notes, and all those Organs and rooming
 organs ready for use in any Church or
 Hall, and all kinds of Pipe Organs.
 Also, the best of all kinds of Pipe Organs.
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 10177 MON. ST. NEW ORLEANS.
 Office on 1st. Appointment of the Mayor
 of New Orleans for the M.E. Church in 1871

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STREET, SE
HARRIS, CUTLERY, GUNS AND EDGE
TOOLS, KNIFE TOOLS, TOOLS
AND MACHINES
MADE IN THE U.S.A. AND JAPAN WARE
HOUSE FURNISHING GOODS
clearly descriptions.
SOLE AGENTS
for the
Celebrated Charter Oak Cooking Stoves

one-fourth to be paid in cash and the balance in two, two and three years.

Where all cash is paid, a discount of the purchase will be allowed.

This is a grand chance to buy a home. It is the

Richest and Most Beautiful Part
Louisiana.

with good schools, good church privileges, no
poll tax with a daily mail, and with good opportu-
nities to

Obtain Work.

1934

If you are on the Tchebo go and see the Land for
yourself. If you are in the city call at the Ad-
vocate office, 602 Camp street. If elsewhere
write to either Mrs. J. G. Roberts, or Rev. Hon-
or. Green, Baldwin, La., or to Rev. J. C. Har-
rison, New Orleans, and all needed information will
be given.

1934

be teachers.

THEOLOGICAL.—Open to all contemplating the Christian Ministry, regardless of denominational lines. A course of study prescribed and courses of lectures will be given each term by leading Ministers.

COMMERCIAL.—Gives a thorough course in Book-Keeping, Banking, Exchange and Penmanship.

MUSICAL.—Offers instruction in Vocal and Instrumental culture at two dollars per month.

A Boarding Hall has been opened in one of the University buildings where good food and furnished rooms can be obtained at ten dollars per month.

An incidental fee of one dollar per month will be collected from each scholar, except those in the Biblical Department and the children of Ministers.

For further information address the President.

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Ten thousand catalogue of this popular school now ready for gratuitous distribution. Apply to

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the cause of disease, and the patient recovers his health. They are the great blood purifier and a life giving tonic, a perfect Renovator and a powerful support of the system. Never before in the history of the world has a medicine been compounded possessing the same excellent qualities of **WALKER'S BITTERS** in healing the sick of every disease, in curing the bilious, in restoring the strength of the debilitated, in giving Vigor as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases.

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Estimates furnished free. Send for a circular.

NUMBER 24.

There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?

The scene which followed, as the perplexed lad tries to preach, fails, and finally triumphs by simply telling what Christ has done for him, is, in part, at least, imaginary, but the choice of the text and its attendant circumstances are related as they occurred to Dr. Eddy in his first attempt to address a large congregation.

NUMBER 25.

and deacon, he died in the faith.

1990

24

144

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CORRESPONDING EDITORS:
REV. A. C. McDONALD, D.D.,
Holly Springs, Miss.
REV. M. ADAMS,
Meridian, Miss.
REV. W. M. DAILY, D.D., LL.D.,
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Church membership of over 60,000.
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J. C. HARTZELL, Lock Box "B," New
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The Bishops' Pastoral Address.

To the Ministers and members of the Metho-
dist Episcopal Church:

DEARLY BELOVED:—"Grace be to
you and peace from God, the Father,
and from our Lord Jesus Christ."

We call upon you, dear brethren,
to unite with us in devout thank-
sgiving to God for His abundant
goodness during the past year, to
ward you and toward your ser-
vants in Christ Jesus. For to you
has He given great peace and pros-
perity throughout all the borders
of the church; and to us, amid our
multiplication and varied journeyings
and labors and cares has He given
protection and strength and comfort;
and, when called upon to suffer, He
has sustained us with His strength,
and we have been enabled to "rejoice in tribu-
lation, also."

"What shall we render therefore
unto the Lord for all His benefits
unto us? Let us take the cup of
salvation and call upon the name of
the Lord. Let us pay our vows unto
the Lord now, in the presence of all
His people." Death, indeed, has in-
vaded our ranks and taken our hon-
ored senior colleague, Bishop Mor-
ris, after a long and useful life, to
the rest and reward of the redeemed.
Yet, even in this, our great sorrow,
we lift up our hearts in gratitude to
God, for this, calm and peaceful de-
parture of our beloved and venerated
brother in Christ.

"Thanks be unto God who giveth
us the victory, through our Lord,
Jesus Christ."

The present year began in the
midst of a wide-spread and fearful
financial panic; public enterprises
were arrested, general business was
prostrated, many dependent upon
their daily toil were thrown out of
employment; the winter was ap-
proaching and the wisest and best
trembled in the anticipation of the
probable results. But through all
this gloom the Lord has cheered us
with His presence, and has crowded
the year with blessings. The great
enterprises of the church, through
her various instrumentalities, have
been carried forward with more than
usual success. The Sunday-school
work has grown in interest; church
building has moved on, with un-
abated vigor; the seminaries and col-
leges under our care have been in-
creasing in students and resources;
the publishing department, in all its
branches, has grown in power, and
the missionary work has become
more promising and fruitful. But
above all, God has favored us
throughout nearly all sections of the
country, with gracious and wonder-
ful manifestations of the Holy Spirit.
While many have been doubting the
validity and power of the gospel, and
questioning the very existence of
God, we have been furnishing to us,
as well as to our sister denomina-
tions, demonstrations of the truth,
that He is, and that He is a rewarder
of them that diligently seek Him."

"That he is, and that He is a rewarder
of them that diligently seek Him,"
is the power of God unto salvation to
every one that believeth." Metho-
dism has been quickened into a
holier life, and still greater meli-
orations have been led "to think upon
their ways, and to turn their feet
into the testimonies of the Lord."
For all these, we do heartily call upon
you to join with us in rendering
thanks unto God, through our Lord
Jesus Christ.

But while there is so great cause
for rejoicing, there are some things
which we must not forget. While much
has been accomplished, much more
remains to be done. The Sabbath
schools have been neglected in some
places, and the Lord's Supper has
not been administered with the same
care and reverence as it should be.
We must not allow our hearts to be
distracted by the cares of the world,
the lusts of the flesh, and the
deceitfulness of Satan, so that we
forget the things which are true, and
the things which are of God. We
must keep our hearts pure, and our
conscience clear, that we may be
able to give an account of our
lives to God, and to men. We must
be diligent in our study, and in our
prayer, that we may be able to
stand before God, and to men, with
a clear conscience, and a joyful
heart. We must be faithful in our
work, and in our service, that we
may be able to give an account of
our lives to God, and to men, with
a clear conscience, and a joyful
heart. We must be faithful in our
work, and in our service, that we
may be able to give an account of
our lives to God, and to men, with
a clear conscience, and a joyful
heart.

God has given us, been fully con-
secrated to His service, how much
greater successes would have been
achieved! The increase of about
one hundred thousand, large and
valuable as it is, is but small com-
pared with the one million and a
half of members, and the nearly
eleven thousand ministers, that com-
pose what ought to be the working
force of the church. And while the
demands upon the means, as well as
the labor of the church, were never
more urgent, and the prospect for
fruit was never more promising, the
benevolent contributions have not
kept pace with our advance in mem-
bership, and wealth! These facts
furnish ground for thorough self-
examination and heart-searching.
May the Divine Spirit help each one
in this solemn work! The spiritual
prosperity of the church, individual
and collective, depends largely upon
the liberality and activity of its mem-
bers. "He that watereth shall be
watered." "To him that giveth, it
shall be given again." "With what
measure ye mete, it shall be mea-
sured to you again." "To do good,
and to communicate, forget not; for
with such sacrifices God is well
pleased." By the neglect of person-
al effort and liberal giving, we bring
leanness and spiritual death upon
ourselves. "For him that knoweth
to do good and doeth it not, to him
it is sin." "From him that hath not,
(does not improve what he has)
shall be taken away even that which
he hath."

There is hardly one so weak that
he may not in a twelve-month bring
at least one soul to Christ. None
are so poor that they cannot, with
industry and care, contribute some-
thing for the glory of God and the
salvation of man; and the gospel
requires that all shall give "accord-
ing as God has prospered them." Therefore, dear brethren, we exhort
you, for your own spiritual good, as
well as for the sake of Christ and a
perishing world, that you consecrate
to God more fully yourselves, your
influence, and your property.

The gracious revivals of the year,
and the consequent additions to the
church, impose upon ministers and
members a weighty responsibility,
even the care of precious souls be-
ginning a new life in Christ. How
shall the probationers be saved to
the church? is a question of grave
and serious moment. We believe
that, if the same labor and pains
were employed in watching over
them, and in aiding them in the de-
velopment of their spiritual life, that
were previously used to secure their
conversion, most of them would be
saved to the church. First, of all,
then, look well to the genuineness
of their conversion. Let them not rest
in anything short of a sound and
clear experience, so that "they may
know that they have passed from
death unto life." Put them under
the care of experienced and intelli-
gent leaders. Give them work in
the social meetings, in the Sunday-
schools, and in other departments of
church labor. Instruct them care-
fully in the doctrines and usages of
our church, so that they may under-
stand and value our system. En-
courage them to read, and aid them
in the selection of suitable books for
their intellectual and moral culture.
Deal kindly and tenderly with their
mistakes. Let them feel that they
have your sympathy and love. Thus
will you not only retain them in the
church, but you will make them in-
telligent and strong to do good work
for Christ and His cause.

During the past year, in addition
to the revivals of religion, and often
preceding and leading to them, there
has been a great awakening on the
subject of temperance. Alarmed at
the evident increase in dram-drin-
king and intemperance, and the con-
sequent multiplication of all forms
of misery and crime, the people have
been moved to extraordinary efforts
for the suppression of the evil. We
rejoice to believe that permanent ad-
vance has been made. But, by pre-
cept and example, in the family and
in society, by private and by public
means, let us not cease to labor and
to pray for the extermination of this
great foe to God and man—intem-
perance—from the land.

We have reason to fear that the
growing demoralization in the pub-
lic sentiment touching the sacred-
ness of the Sabbath has crept in
among us, and, especially in the
larger towns and cities, is on the in-
crease. The Sabbath, instituted in
the beginning, and confirmed again
and again by Moses and the proph-
ets, has never been abrogated. A
part of the moral law, not one jot or
tittle of its sanctity has been taken
away. The Bible abounds in ad-
monitions, and exhortations, and
warnings concerning it. Nature and
religion both teach that it is neces-
sary to man's physical, intellectual,
and moral well-being; and history
shows that it is equally necessary to
the well-being of society and the
permanent success of the church.

The Master himself has taught us
that while "the Sabbath is made for
man, and not man for the Sabbath,"
only works of mercy and necessity
made such by providential circum-
stances, not by ourselves—are ex-

cepted from the general prohibition
to do no labor on this holy day.
Discontinuance and discouragement,
all unnecessary work in the family,
all social visiting, all Sunday ex-
cursions, all traveling for business or
pleasure, so that the entire day may
be given to meditation and prayer,
to social and public worship, to the
Sabbath school, and to such other
means and opportunities of religious
enjoyment and usefulness as may be
within your reach. Thus shall the
Sabbath, as was intended, be a day
of rest and peace, a day of holy la-
zor—a blessed foretaste of Heaven.

We have cause for apprehension
concerning another growing evil—the
fondness for social and public
amusements—to which we ask your
prayerful thought and attention.
Christians should not seek their
pleasure in those things to which the
vain and wicked resort for their
chief delights. "Whatever ye do,
do all to the glory of God," is the
rule by which they are to be guided.
"If any man will be my disciple, let
him deny himself, and take up his
cross and follow me," is the requisition
made by Christ. We do not re-
fer to the theatre, the circus, the
hall-room, or the wine party. Those
confessedly lead to spiritual death.
But there are other more strictly so-
cial and less offensive modes of
amusement which offer specially to
the young the enticements to those
worldly pleasures "which war
against the soul." These occasions
a waste of time, cause dissipation
of mind, and unfit us not only for
the duties of religion, but for the
practical duties of life. We would
not desire to lay upon your burdens
heavy to be borne. But the world is
so full of innocent pleasures, and re-
ligion opens so many fountains of
enjoyment, that you can well afford
to deny yourselves of those which
are of dangerous tendency, or, at best,
of doubtful property. The highest
style of pleasure springs from per-
sonal purity and holy and benevolent
living. Strive, therefore, for the sake
of "the weak conscience of your brother
for whom Christ died," "to abstain,"
in this respect as in others, "from all
appearance of evil, and cleave to that
which is right and good."

While "traveling at large through
the connection," as we are required
to do, we have become painfully
impressed with the fact that our peo-
ple are not well supplied with good
religious books and periodicals; in-
deed, many of them not at all.
Hence, frequently, the want of large
and liberal views of church work and
church needs. Hence, also, in many
cases, the want of spiritual growth
and power. In these days, when the
secular press is teeming with dan-
gerous books, well calculated to un-
settle the faith and corrupt the mo-
rals, especially of the young; and
when many of the monthly, the week-
ly and the daily journals, with their
flimsy Christian character and their
anecdotes at Christianity itself, are en-
tering almost every house, we need
a sound Christian literature, to serve
as an antidote and save our youth
from these deadly poisons. A bad
book, like a bad companion, is dan-
gerous and corrupting.

We urge you, then, while giving at-
tention to reading, to make careful
and judicious selections, that your
faith be not damaged, and that your
Christian principles be not under-
mined or destroyed. Supply your-
selves especially with our church lit-
erature, and thereby make yourselves
well acquainted with the teachings
and workings of the church to which
you owe so much. Patronize our
church periodicals, which we are
happy to say, are very ably managed.
But, if, inadvertently or otherwise,
statements appear in any of them
that oppose the long-accepted doc-
trines and usages of the church, we
exhort you not to allow such words
to lead you astray from the divine
truths of the gospel, or to weaken
your attachment to the order of our
church. Let us faithfully adhere to
our doctrines and discipline.

(Concluded in our next.)

True Humility.

A member of a congregation, talk-
ing with his pastor, was indulging
freely in this strain: "What a poor,
short-coming creature I am!" The
minister sighed and said, "Indeed,
you have long given me painful rea-
son to believe you." Whereupon his
companion, being taken at his word,
replied in a tone of anger, "Who told
you anything about me? I am as
good as you. I shall not come to
hear you any more, but go some-
where else." And so he did. As an
example of true humility, it has
been remarked, that in A. D. 59, soon
after St. Paul's conversion, he de-
clared himself "unworthy to be called
an apostle." As time rolled on, and
he grew in grace, in A. D. 64, he
cried out, "I am less than the least
of all saints;" and just before his
martyrdom, when he had reached the
stature of a "perfect man" in
Christ Jesus," in A. D. 65, his excla-
mation was, "I am the chief of sin-
ners." The thoughts and branches of
trees which are most richly laden
with fruit bend downward and hang
lowest.—Day of Days.

Bishop Harris' Missionary Tour round the World.

During the bishops meeting last
month held in Baltimore, Bishop
Harris gave an account of his mis-
sionary round the world. We quote
from a Baltimore paper:

After paying a high tribute to the
zeal and self-denying labors of the
missionaries, and testifying to the
evidences that their work had been
abundantly blessed, the speaker be-
gan a sketch of his tour and what he
saw. In a graphic manner he told
of his landing at Yeddo at night, the
welcomes he received from Com-
mander Nelson, who was there on a
government vessel, and how next
morning he found over a hundred
small boats, each containing naked
Japs, about this ship looking for
small jobs taking persons or bag-
gage ashore. He went ashore and
visited the Doremus mission, under
the patronage of a ladies' missionary
society. He met there a number of
ladies and gentlemen who were inter-
ested in the mission work, and others
who were merchants and traders.
From all he received a cordial wel-
come. The Methodist Episcopal
missionaries to the place had only
reached there by the preceding ves-
sel, and had not got fairly at work
when he got there. He has since
received very gratifying accounts
from them. From Yeddo to Yoko-
hama, a distance of twenty-four
miles, is a railroad that is in all re-
spects equal to any road in the United
States. The cars run every hour
from 5 A. M. to 7 P. M., and make the
distance in thirty-five minutes.
Methodist missionaries are now es-
tablished on the three principal Japa-
nese Islands. The Bishop saw a
native Christian congregation under
the missionaries of the Dutch Re-
formed Church. There were sixty
communicants. The congregation
appeared to be exceedingly devout.
The Bishop had no doubt they were
sincerely converted to God. There
are many Christian gentlemen in
Japan; a number of them are teach-
ers. While the principal Japanese
official was at Peking, arranging the
difficulties in diplomatic intercourse,
some of his subordinates issued two
orders that were likely to operate
greatly against the missions. One
was an order that no one should
longer be a teacher in the schools
who had gone out to Japan as a mis-
sionary. The other was requiring
a suspension of the school on every
sixth day, in obedience to Japanese
customs, and not on the Christian
Sabbath. It was supposed that these
would drive the Christian teachers
out of the Japanese schools, but Min-
ister De Long made such representa-
tions of the bad character of those
Americans who would accept posi-
tions under the orders that these cu-
stoms were rescinded.

The Bishop, by special permission,
went sixty or seventy miles into the
country. To go over twenty miles
a special permit is required. They
saw a heathen temple almost every
half mile or mile. At most of the
temples crowds were worshipping.
Many were going or returning, and
each group carried as they returned
to their villages, banners indicating
the temple to which they had gone.
Each village pays something to main-
tain these processions to the temple,
and when converts are made to
Christianity they refuse to pay to
such purposes and have trouble.
In some cases they compromise by
paying more than their share for build-
ing bridges and roads, though they
will not support idol worship.

From Japan the bishop went to
China, where the missionary field is
divided into three great districts,
Northern China, Central China, and
Southern China. The mission sta-
tions are at Peking, which has about
the same temperature as Philadel-
phia; at Kinkiang, which has the
temperature of Cape Hatteras, N. C.,
and at Foochow, which has as warm
a climate as Cape Seble, the south-
ernmost point of Florida. There is
thus a wide range of climate. At
Peking fires and warm clothing are
needed in winter. At Kinkiang,
where the temperature is at 85 de-
grees Fahrenheit, the air is loaded
with moisture that fires have to be
kindled to dry articles and prevent
mildew. At Foochow the
weather is delightful from the 1st of
October to May 1st, but the rest of
the year is extremely hot, and the
missionaries sometimes go about sixty
miles to the mountains to recruit.
The Bishop detailed the missionaries,
male and female, who had labored
in China, and showed that the cli-
mate might be extremely healthy.

At Foochow the annual gathering
of the missionaries was attended. It
is conducted very much as our Con-
ferences. Families come 200 miles
by canal to attend it. There was
no hall that could be got, and the
Chinese converts erected a tent that
could hold four or five hundred peo-
ple. They also prepared lanterns in-
scribed with the name of each cir-
cuit, and one large one had on it the
name of the preacher in charge.
There were sixty ladies who answered
when the roll was called, besides the
missionaries. Among them were

twelve men converts, who, in intel-
lectual ability, Christian spirit and
zeal, would compare favorably with
any twelve men who could be found
in any conference in the United
States. The bishop gave an affecting
detail of the sufferings to which some
of these men had been exposed. They
had been beaten unmercifully and
threatened with death, but had
gone on in the service of the Master,
and their labors had been abundantly
blessed. They were most generous
in their self-sacrifice, and were try-
ing to make their missions self-sup-
porting. One man had refused to
take aid longer from the mission
fund, and depended upon his hear-
ers to support him. The first year
his income was seventy thousand
cash, but it takes over a hundred
and forty cash to equal a dollar.

Last year he had only collected
60,000 cash, and was fearful that he
would not be able to buy a white
gown to attend conference in, but he
wrote a tract in answer to the ques-
tion, "Who is Jesus?" and it so
pleased Mr. Baldwin and Mr. Vin-
cent and the Tract Board, that they
put it on the list of the Society's pub-
lications and gave him \$10, and he
bought the desired garment. The
missionaries dress usually like other
men, in blue nankeen, but they like
to wear a white one at Conference,
and the dresses have a fine appear-
ance. From China the bishop went
to India, where he met the annual
conference in a beautiful mangrove
shade. The incidents of the confer-
ence and its fine devotional spirit
were sketched. A very interesting
description was then given of Bro.
Taylor's work among that class of
natives who had European fathers
and Hindoo mothers, and who were
able to speak fluently both English
and Hindoostani, or English and
other dialects. There had been
marked success among them, and
a great result is anticipated. Caste
is the great obstacle in India. The
man who becomes a Christian is
completely ostracised, no matter
what caste he belongs to. Even his
wife and children will neither speak
to nor look at him again. In despite
of this obstacle the converts in India
are numerous, and some missions
are not only self-supporting, but give
to assist others. One, after paying
his pastor and building his church,
had \$9,000 over last year, and this
was sent at once to Calcutta to help
a church there. The Calcutta con-
verts have built a church 60 by 80
feet in one of the best parts of the
city.

The bishop visited the mission in
Bulgaria. There is only one mis-
sionary there. The field is, white to
the harvest, and either it should be
abandoned, or the force increased.
From Bulgaria Bishop Harris went
to Italy, where the missions are mak-
ing gratifying progress. While in
Italy Bishop Harris attended a con-
ference at Bologna, and was very
much impressed with the Christian
spirit evinced. The preacher of the
church of the Forum in Rome is the
son of an old Waldensian Christian,
and is a young man of remarkable
promise. He preaches with fluency
in French or Italian, and is a good
Latin, Greek and Hebrew scholar.
The converts made from Waldensian
stock are considered by the bishop
more reliable than those from the
Catholic Church.

From Italy bishop Harris went to
Switzerland, in the Germanic Can-
tons of which the missions are meet-
ing with much success. In the
French or Southern Cantons the
success has not been so great. While
in Switzerland the bishop heard Mr.
Kramer, who is the United States
Representative at Copenhagen,
preach, and then he [the Bishop]
spoke at night to twelve hundred
people. The Cathedral had been re-
fitted, and they spoke in the
Town Hall. For the refusal the
State clergy were severely criticised
by the Swiss press.

In Germany the mission encoun-
tered peculiar obstacles. In Saxony
the missionaries are allowed to
preach at five villages, but nowhere
else. If any one, except members is
present at the preaching, the preacher
is fined \$50 for each one so present,
whether it is a child, a woman or a
man. In some places, as in Wurtem-
berg, the preacher may preach, as
that is considered merely a lecture,
but he is fined if there is singing or
praying, and the law is evaded by
the congregation singing and pray-
ing while the preacher stands out-
side, and then he enters and preaches.
The Methodist Episcopal Church in
Germany is growing strong. All
the Scandinavian missions are doing
well. Those of Denmark, Sweden
and Norway were visited by the
Bishop. When in Sweden, a mis-
sionary solemnized a marriage, and
the State clergy had him fined \$200.
The case was carried to the highest courts,
and the fine sustained, but when the
final appeal was taken to the King
he said the law said a priest, and it
appeared that the missionary was a
regularly authorized priest, though
not a priest of the State Church, and
he remitted the fine, and the mis-
sionaries have since gone on solemn-
izing marriages, and their certifi-
cates are received for record.

A young lady belonging to the
mission opened a school. She was
fined \$200, carried it to court and the
fine was remitted, but her opponents
carried it to the King, who not only
approved the remission of the fine,
but ordered the other party to pay
\$200 to the young lady, to make good
the expense to which she had been
put.

In Denmark, Norway and Swe-
den the works of Wesley are circu-
lated in a periodical form. All the
missions are prosperous. In conclu-
sion, the Bishop said no man could
fully enjoy living in the United
States until he had lived a year or
two in heathen lands, and he landed
this as the finest of all lands.

Christian Perfection as Wesley Taught It.

Dr. Lorc, in the Northern Advocate,
discusses Wesleyanism. The follow-
ing is given as Wesley's view of
Christian perfection:

Mr. Wesley taught, "That through
the work of the Spirit, the Christian
believer may be made perfect in
love." As to the various phases of
experience in attaining to this per-
fection, as to the steps by which it
was reached, as to the manner of ex-
plaining it, men might differ with
him, as indeed he had differed with
himself at different periods of his
life. He only required that they ad-
mit the possibility and privilege of
becoming "perfect in love," entirely
sanctified, so that a holy life should
flow from a holy heart.

It was this which constituted the
unity of Mr. Wesley's own views on
this subject. In 1725, in the twenty-
third year of his age, he was brought
under deep conviction as to the de-
mands of religion; he saw that "there
was no medium," that "every part
of his life must be a sacrifice to God.
In 1726 he was "convinced more
than ever of the absolute impossi-
bility of being a half Christian." Of
his convictions in 1729 he writes as
follows: "I saw in a clearer and
clearer light the indispensable ne-
cessity of having the mind that was
in Christ, and of walking as Christ
walked, even of having not a part
only but all the mind which was in
him, and of walking as he walked,
not in some, but in all things." Let
it be observed, that later in life he
made this record of his early expe-
rience; and when making it he says:
"And this was the light in which I
generally considered religion. At the
same time, referring to a sermon
preached in 1733, in which the same
conviction was expressed, he says:
"This was the view of religion I then
had, which even then I scrupled not
to term perfection. This is the view
I have of it now without any mate-
rial addition or diminution." Now
from this we see that his "perfection"
was generic, not special. It was his
view of religion, not of a phase of it.
And this was the view which he still
retained, at the latest revision of the
Plain Account in 1777. Now this
view of religion, in which he saw
the high duty and privilege of the
Christian, gave unity to all his teach-
ing on the subject of holiness, and
was the fundamental thought of the
whole.

Later in life, Mr. Wesley, observ-
ing the ordinary phenomena of Chris-
tian growth, recognized the fact that
some advanced by degrees to per-
fection; that most indeed reach it
only a "little before death," that
some reached it at a crisis in their
experience when faith gained the
victory over habitual doubt, and that
a few were filled with love, and so re-
mained, from the moment of their
justification. Observing these vari-
ous phases of experience, Mr. Wes-
ley began to draw general conclusions
from them, and made some state-
ments which he afterward retracted.
But whatever changes took place
in his views concerning the pheno-
mena and course of religious experi-
ence, he held only one thing to be of
fundamental importance, and that
was the scriptural truth that God re-
quired, and Christ secured, to him
who by faith would receive it, a heart
made perfect in love. When men
admitted this point, he recognized
them as in agreement with himself.
If one differed with him concerning
definitions, he said, "Let us not dis-
turb about words." If one said,
"Sin is only suppressed, it is not de-
stroyed," he did not, according to the
modern style, raise the cry "Pala-
nism!" but simply responded:
"Call it which you please, they are
all love to-day, and they take no
thought for to-morrow." If one had
come to him and pointed out a sec-
ond great work in his experience,
Mr. Wesley could have pointed to
but one in his own, for what he re-
garded as his conversion introduced
him to the fullness of love.

The essential point of true Wes-
leyanism which should be guarded
and preserved, is that the religion of
Christ commands and promises hol-
iness of heart and of life.

Illinois is represented at Wash-
ington by nineteen Congressmen and
two Senators, of the whole of whom
only four were born in the State.

From Bandera County, Texas.

Mr. Editor:—Living as we do on
the frontier of civilization and of
Texas, it is doubtful if I can gather
many items which will be of interest
to your readers. We have a small
church membership in this county,
numbering nearly forty, claimed by
the M. E. Church South. We have
preaching only once in a month;
and our Brother who occupies the
desk is sometimes so busy in other
parts of his circuit that we are de-
prived of even this small portion.
Within thirty miles of Bandera there
are at least three settlements where
a congregation could be gathered
every Sabbath. But preachers from
the thickly settled parts of the State
are loth to come into this mountain-
ous region, where the preachers of
the gospel must not only fight sin
in all its forms, but must also be
prepared to fight the Indians. Not-
withstanding the attacks from the
latter enemy are rare, the traveller
must always be prepared for them,
for, like Satan, he is often nearest
when we are looking for him the
least; and this uncertainty makes
the danger seem much greater to
strangers than to those who live
here. Our people are poor and do
not offer a high salary, but as a rule
I believe the preacher receives the
most of what is promised him. The
Sabbath-school has been in quite a
flourishing condition during the
past year, and there is prayer meet-
ing twice a week. There is a Roman
Catholic church here attended prin-
cipally by Poles and Germans and I
believe a few Mexicans.

Several years ago there was a
flourishing community of Latter Day
Saints (Mormons) here; but it is
now broken up probably by the in-
flux of other inhabitants, but they
still keep up a Sabbath-school and
prayer-meeting. This branch of the
church is an offshoot from the old
Nauvoo church and does not claim
Brigham as its head but young Joe
Smith, who lives, I believe, at Plano,
Ill. At present they do not claim
polygamy as one of their tenets.

There are few colored people in
this immediate vicinity. There has
been no effort made to educate the
few who are here. I can not give
an opinion as to how such an effort
would be met by the people at large,
but there is no doubt that any one
coming here for that purpose would
meet with some opposition. I judge
thence from the fact that not long
since, a lady who was trying to start
a school, was refused several schol-
ars on account of a report to the ef-
fect that she had formerly taught a
mixed school.

We read, with much interest all
that is printed in your paper in be-
half of the freedmen, and hope that
you may long continue to labor, both
for their spiritual and temporal good.
P.

General Intelligence.

—The French assembly is again
in session with the usual amount of
wrangling.

—The next semi-annual meeting
of the Bishops of the church will be
held next Spring in Chicago.

—One hundred and thirteen miles
of the Texas Pacific road are built,
and 1,000 are to be built in order to
reach the Pacific coast.

—Judge Durell, United States Dis-
trict Judge of Louisiana, has re-
signed, which terminates the pro-
posed impeachment pending in the
House Committee on Judiciary.

—Prominent New York men, to
the number of several hundred, are
protesting against Sunday theatricals
in that city, and demanding the en-
forcement of the law forbidding them.

—Archbishop Manning has had a
circular read in all the Catholic
Churches of England, declaring that
all persons who refuse to accept the
infallibility dogma are not Catholics.

—Many of the most prominent
families of New York are going to
spend the Winter in Florida. Be-
sides Gov. Dix, the Home Journal
mentions the Roosevelts, the Astors,
the Coopers and the Bells.

—The Shreveport Times delib-
erately proposes to have every officer in
Louisiana assassinated who is re-
turned elected by the State Return-
ing Board, if the Conservatives claim
they were defeated.

—The cable steamer La Plata,
from London to Rio Grande del
Sud, foundered downing with sixty
persons. Fourteen were saved after
twenty-three hours of exposure. The
loss is attributed to the shifting of
the heavy grappling apparatus.

—The report of the Postmaster
General is completed. The revenues
for the year ending June 30, 1874,
were \$24,596,568; expenditures, \$32-
126,414; estimated expenditures for
the year ending June 30, 1875 are
\$36,664,034; total estimated revenue,
\$29,148,156, leaving a deficiency to
be appropriated out of the general
Treasury of \$7,515,878. These es-
timates do not include the appropri-
ations for steamship service and
stamps, amounting to \$2,098,600.

Southwestern.

New Orleans, Dec. 17, 1874.

J. C. HARTZELL, B.D., Editor.

The Canvass.

The canvass for 1875 begins well, and if our friends everywhere will only do as well as those heard from, we will have five thousand subscribers in sixty days. Here are examples: Crystal Springs, Miss., sends a list of twenty-two, and Hattelhurst, Miss., sends twenty-six. Carrollton sends thirty-eight and promises to make it fifty. Simpson Chapel, N. O., sends twenty-five, and promises to make it a hundred. Let the good work go on.

Brothers, Attention!

Brothers, the list of subscribers to the Southwestern at your place, is in your hands. Do not let a day pass without having some old subscriber renewed or getting some new name. Read the list from the pulpit and ask publicly for new subscribers. One dollar a year pays for the Southwestern, including postage. Send names and money right along.

No Penalty in Heaven.

The earth groans beneath the curse of violated law. Sin came by the fall, and because of it, condemnation passed upon all men. By sin came all man's woes. Whether or no, man would always have lived on the earth, had he not sinned, it is unimportant to consider, but it is certain that were it not for sin, man's stay on the earth would not be accompanied with so much of sorrow, nor would his death have been clothed in the garments of terror.

Spiritually, through sin man lost the image of his maker, and subjected himself to the loss of those sublime attributes, intellectual and spiritual, that crowned him "Lord of Creation." Here we have the head of the fountain that has sent its poisoned waters throughout the earth.

The promise, "The seed of the woman shall bruise the serpent's head," opened up the way of man's escape. Christ's death satisfied the demands of the law, so that the guilt of Adam's transgression is no longer imputed into his children. Man is no longer held guilty, because Adam sinned, neither is he because the world lieth in wickedness, or because he himself possesses a wicked and depraved nature.

However the effects of sin are in the world, Christ stayed the sword of justice and made it possible that the soul that sinneth should not die eternally. But Christ's redemption did not remove the effects of the fall. They still darken our earth. The earth is not as God intended it should be.

Paradise with its peace and harmony, its beauty and glory, manifested his design. Sin blighted that fair spot, and has extended that blight throughout the whole earth. Under the power of sin the earth today is a seething ocean of tumult; howling tempests and sweeping hurricanes disturb her bosom, and rugged rocks and hellish whirlpools crowd her shores.

We have but to open our eyes and study our hearts to know that man is writhing beneath the scourge of a broken law.

What is sin but invoked penalty, and what is disease, pain and physical death, but proofs of penalty inflicted. Every pain that racks the body, every sigh and groan that is uttered upon the breath, every angry passion that swells in the bosom, every character trait known to society, every public demonstration, every outbreak of crime, every house of correction from the State penitentiary, to the city work-house, every legal trial, from the highest to the lowest, in short, all that gives the soul anguish, and all crime in its every possible variation, and all means known to man to lessen the woes of the soul, and to punish and hinder crime, are so many facts to be accounted for, the explanation that man lives and dies under the scourge of a violated law.

There will be no penalty. Humanity shall know no law. Their home shall know no law, nor reversed design.

Each year subscription right away.

At the close of the year, the pastor, Rev. J. C. Hartzell, has been particularly successful in his canvass. At the close of the year, the pastor, Rev. J. C. Hartzell, has been particularly successful in his canvass. At the close of the year, the pastor, Rev. J. C. Hartzell, has been particularly successful in his canvass.

taught by both pastor and class-leaders. It is perhaps seldom that probationers present themselves, so well qualified, from a rich experience during their six months probation, as well as thorough understanding of the solemn obligations to be taken upon themselves in entering into full membership the Methodist Episcopal Church, as were those received into Ames Church.

Bro. Morrow has been untiring in his labors with the people, they filling his mind and heart continually, and many, very many times has he taken them to the Master and sought in prayer, to know His will in leading them, and richly has he been blessed. Our sympathy and prayers are with him and his flock.

Two cents a week pays for the Southwestern.

God Pious Our Lives.

The theory that nature is mere chance work has long since been discarded and disbelieved. So also the doctrine of absolute fatality—of which men are taught that everything in the evolutions of nature and experience of men is, because it was to be, has been thrown to the wind. The first doctrine gave the universe a fool for a God. The second makes God the slave of his own appointed laws without the power of caring for, or blessing his creatures: and between them there is little choice. Both are contrary to scripture and common sense. And yet in the matters of life we are prone to give heed to thoughts of chance on the one hand and those of fate on the other.

At times it seems to us that life is only a game of chance, in which we may or may not win. Then, again, when some unforeseen event comes crushing down upon us, and we are powerless to prevent it, we are prone to say: "Well, fate is against me; I can do nothing."

God's solution of the matter, is this: "The lot is cast into the lap, but the whole disposing thereof is of God."

The idea seems to be this: life to the casual observer is but a thing of chance, cast in the midst of numberless vicissitudes, without either plan or definiteness. But this is not so: "the disposing thereof is of God." And as he could not dispose without a plan, it follows, therefore, that for the life of every one, God has a plan.

Many, very many never think of this as being true. They assume, without thought, the responsibilities of life, and rush heedlessly on to meet its vicissitudes without stopping to consider whether even a plan of action is necessary, much less whether or no God has his way for them in which they ought to go. The result is inevitable. Thousands misunderstand life. They may have some success, yet they will not appreciate how it came. The greatest fool may stumble upon some sublime truth, so the man who disregards God may stumble into some success, but even his success will insure his final defeat. Not regarding God and realizing "that his success came from falling into his plan, he attributes his success to himself. The result is pride, and long ago it was said, and every day it is proven that "pride goeth before destruction."

It would have been bad enough for Lazarus to have been a fool in the midst of his poverty and wretchedness, but how much more lamentable that the rich man who made good his wealth and influence in this life, should have wakened up in torments in the next.

But few stumble into success, as compared with the great number who feel that life to them means only fatigue and defeat. The upper stories of worldly success are not crowded, while the pathways of humble life are thronged. Now, the many think that because they are not Generals or Judges or Governors, that therefore their lives cannot be successes. Hence they grumble at fate. God is a hard Master. They have nothing to live for: they wish they were dead: They are sour and morose. This only shows they have not studied God's providences. They have never thought of the fact that God has a plan for them to follow that will insure success, or if they have ever thought of this, what is worse, they have given no heed to it. Instead of studying what God wanted them to do, they have studied only selfish interests. God contemplates success for every man. But, then, it is a success which pertains to the soul more than to the body, to a seat at his right hand, rather than a seat in congress, to eternity rather than time.

We are receiving many applications from all over the North for specimen copies, and send them gladly. Who else wants one?

President Grant's Message.

The President's message was given to Congress Dec. 7th. It is quite a lengthy document, but from first to last, bears the impress of candor and a good conception of the great national issues of the hour.

Commencing with the general condition of the country, he notes the prostration of financial affairs, and the abundance of labor and capital. The necessity for a currency, "good wherever civilization reigns," and a speedy return to a specie basis, are earnestly advocated. Our pledges to commerce must be redeemed. The measures suggested for a return to prosperity, are a repeal of the legal tender's clause, a certainty of an excess of revenue over expenditures, and in time a return to a free banking system. These measures rest upon Congress, however.

Our foreign relations are in general satisfactory. Action is recommended on the conditions of the Belgian convention, that equal advantages may be derived by the United States. Legislation is recommended that the terrible abuser of Chinese immigrants, especially as regards Chinese women, may be removed. A special court to hear claims of aliens, who suffered during the civil war, is recommended. The Newfoundland difficulty, and the boundary from the Lake of the Woods to the Rocky Mountains is adjusted.

Further legislation is recommended in regard to expatriation, and the determination of the status of many persons whose claims to the protection of the United States frequently give rise to embarrassment. In this connection the frequency of frauds in naturalization is referred to, but without special notice of cases familiar to the country and especially to Louisiana. Some regulations to enforce compliance with the laws on this subject and punish violations are absolutely needed.

When the question was first made public in October the minds of the people of New Orleans were too much excited to consider it calmly. Now that it has ceased to be a matter of immediate interest, the arguments of the message will have their full force. All will look anxiously for the action of Congress, that no further technicality may jeopardize the rights he seeks.

The President endorses the report of the Secretary of the Treasury, and recommends that provisions are made to increase the revenue in compliance with the law to provide for the sinking fund of \$34,000,000. Encouragement of home manufactures and harmony between labor and capital are recommended.

The President's opinion in favor of an educational qualification for the exercise of the electoral franchise and the further increase of postal facilities, is decidedly expressed.

We quote from the message what is said about Louisiana:

On the fourteenth of September last, the Governor of Louisiana called upon me, as provided by the constitution and laws of the United States to aid in suppressing domestic violence in that State. This call was made in view of a proclamation issued on that day by D. B. Penn, claiming that he was elected Lieutenant Governor in 1872, and calling upon the militia of the State to arm, assemble and drive from power the usurpers, as he designated the officers of the State government. On the next day I issued my proclamation, commanding the insurgents to disperse within five days from the date thereof, and subsequently learned that on that day they had taken forcible possession of the State House. Steps were taken by me to support the existing and recognized State government, but before the expiration of the five days the insurrectionary movement was practically abandoned, and the officers of the State Government, with some minor exceptions, resumed their powers and duties. Considering that the present State administration of Louisiana has been the only government in that State for nearly two years, that it has been tacitly acknowledged and acquiesced in, as such by Congress and more than once expressly recognized by me I regarded it as my duty, when legally called upon for that purpose, to prevent its overthrow by an armed mob, under pretense of fraud and irregularity in the election of 1872. I have heretofore called the attention of Congress to this subject, stating that, on account of the frauds and forgeries committed at that election, and because it appears that the returns thereof were never legally canvassed it was impossible to tell thereby who were chosen, but from the best sources of information at my command I have always believed the present State officers received a majority of the legal votes actually cast at that election. I repeat what I said in my special message of February 23, 1873, that in the event of no action by Congress, I must continue to recognize the government heretofore recognized by me.

I regret to say that with preparation for the late election, decided indications appeared in some localities in the Southern States of a determination by acts of violence and intimidation, to deprive citizens of the freedom of the ballot because of their political opinions. Bands of men masked and armed made their appearance; White Leagues and other societies were formed; large quantities of arms and ammunition were imported and distributed to these organizations; military drills with menacing demonstrations were held, and with all these murders enough were com-

mitted to spread terror among those whose political action was to be suppressed, if possible, by these intolerant and criminal proceedings. In some places colored laborers were compelled to vote according to the wishes of their employers, under threats of discharge if they acted otherwise; and there are too many instances in which, when these threats were disregarded, they were remorselessly executed by those who made them. I understand that the fifteenth amendment to the constitution was made to prevent this and like state of things, and the act of May 31, 1870, with amendments, was passed to enforce its provisions. The object of both being to guarantee to all citizens the right to vote, and to protect them in the free enjoyment of that right. Enjoined by the constitution, "To take care that the laws be faithfully executed," and convinced by undoubted evidence that violations of said act had been committed, and that a wide spread and flagrant disregard of it was contemplated, the proper officers were instructed to prosecute the offenders, and troops were stationed at convenient points to aid these officers, if necessary, in the performance of their official duties. Complaints are made of this interference by federal authority, but if said amendment and act do not provide for such interference under the circumstances, as above stated, then they are without meaning, force or effect, and the whole scheme of colored disfranchisement is worse than mockery, and little better than a crime.

Possibly Congress may find it due to truth and justice to ascertain, by means of a committee, whether the alleged wrongs to colored citizens for political purposes are real, or the reports thereof were manufactured for the occasion.

The whole number of troops in the States of Louisiana, Georgia, Florida, South Carolina, North Carolina, Kentucky, Tennessee, Arkansas, Mississippi, Maryland and Virginia, at the time of the election, was 4062. This embraces the garrisons of all the forts from the Delaware to the Gulf of Mexico.

The Arkansas trouble is treated at length, and the reason for non-interference is given. The President expresses his sympathy with the hard-ships, many States have been compelled to undergo, and declares his intention to enforce with rigor the constitution and the laws.

The President declares the need of more judgeships and districts, and that the department of the interior be relieved of some of its duties; and commends the centennial exposition. The civil service, under the present rules, is met with opposition, and unless Congress takes some action, the President will abandon the system.

Congress is again urged to take measures for the direction of labor into fruitful channels, and to give the country a reliable currency. A revival of ship building is urged as of vast importance to our national prosperity, as the United States is now paying over \$100,000,000 annually for freight and passage on foreign ships.

The affairs of the District of Columbia, and a reference to the bynd appointed to survey the mouth of the Mississippi river, close the message.

Two cents a week pays for the Southwestern. Hand your pastor one dollar for 1875.

An Earnest Appeal from the Bishops.

Dear Brethren of the church: The occasion of this unusual appeal from the Bishops of your church, so soon following their annual address, will be seen in the following action of the Missionary Committee, at its recent meeting:

Resolved, 1. That we have full confidence in the piety and liberality of our people to sustain all the benevolent institutions of the Church when duly informed upon the subject. 2. That we regret that the missionary contributions of the church have not kept pace with the increase of membership and wealth of the church. 3. That the bishops be requested to furnish for the people a letter setting forth the present urgent and pressing needs of the missionary cause, which letter shall be published in the church papers.

By the foregoing you will see that the great missionary cause, which always has been and which always must be dear to your hearts, in its great need turns to you, its God-appointed almoners and guardians, for help. It is the hand turning to the body. Can it be in vain? We are persuaded that all that is necessary is that you should be informed. When duty is made known you will not prove recreant. We take shame to ourselves rather than impinge it to you. We have not, we fear, sufficiently informed you of the great work and its urgent demands. It is not that you are unwilling to follow where the Master leads, but that we failed with sufficient earnestness to point the way. Humbled in view of our past deficiencies, we now, in this exigency, turn to you for help. There never has been a time, as we believe, in the history of missions, when the fields were so white to the harvest, and when such opportunities for gathering existed. God has wonderfully opened the doors of all the world, and is wonderfully pouring out his Spirit. Japan, China, India, Norway, Sweden, Denmark, Germany, Switzerland, Italy, South

America and Mexico, are stirred with divine power of great awakenings and numerous conversions.

Our missionary brethren are unprecedentedly untiring and hopeful in their labors. It looks as though the day so long prayed for is breaking over the world. If the church will meet her obligations, the kingdoms will soon be His. It is with great sorrow that we are compelled to record, that in this moment of wonderful opportunity we are called to halt and to lessen our action, both in the foreign and domestic fields. The want is money. What shall we do? You, dear brethren, must answer that question. The treasury is in debt; the cry from the perishing heathen is more importunate than ever; the demand in our country is more extended and earnest; the necessities of the great world appeal to us. The Board, to many of those touching appeals, has been unable to respond. Shall we be finally compelled to desert the children that by the blessing of God have been born to us, or turn a deaf ear to the many others who cry to us for the bread of life? We trust that, constrained by the love of Christ, you will immediately, at whatever sacrifice, with great Christian cheerfulness co-operate with your pastors in gathering and sending forward enlarged contributions for the present relief of the treasury, and for the continuous demands of the work.

God has blessed you with sacred trusts. You will not be reluctant to take of the abundance of his gifts, and make a grateful offering to him. He has put honor upon you in making you to be a great and mighty people for good in the earth. Bear that honor worthily before your Christian brethren, of the general church, and by your grand and liberal devisings and cheerful sacrifices show the world the sincerity of your faith and the power of the grace that you have received. Let every lover of our Lord have a part in his work. You cannot all give largely, but there are none of you that cannot be followers of the most illustrious of all givers—that widow who, in giving her "two mites" gave all her living. Let your gifts be according to your means. He that has much, let him give much; he that has little, let him give little. The rule is, "according as God hath prospered you," so return with cheerfulness and gladness. Let all your household know the blessedness of giving, and in order thereto present an offering for each, father, mother, children, and let each so that he or she is personally represented. This, we are sure, will be a blessing to all.

That you may be kept in constant information of, and sympathy with the mission fields, we hope you will feel it to be a privilege to subscribe for the paper, and read it carefully as it appears month to month. Finally, dear brethren, we commit this cause to you, praying that now and henceforth the blessing of God may be upon you, making you to abound with gladness in every good word and work.

Yours in pastoral love,
E. S. JAMES, R. S. FOSTER,
L. SCOTT, I. W. WILEY,
M. SIMPSON, S. M. MERRILL,
E. R. AMES, E. G. ANDREWS,
T. BOWMAN, G. HAYES,
W. L. HARRIS, J. T. PECK.

Our Third German Church in New Orleans.

As stated in our last, on Sunday, Dec. 1, our third German Church was dedicated in this city. It is located in the lower part of the city on Love street, near Ferdinand. At our last Conference an appointment was made, known as the German City Mission. We had nothing outside of the other German Churches except what seemed to be a providential opening in the Third District. Rev. J. L. J. Barth was given the mission, but as he was needed in other work, the mission was placed under the pastoral care of Rev. L. Allinger, pastor of our First German Church, to be assisted by Rev. J. Ueber, a local deacon of our Church, and who has been for many years an acceptable preacher, and success a teacher in this city. Services were begun six months ago in Brother Ueber's house, and soon a society was formed and a Sunday-school was begun. As may be judged, the attendance and enthusiasm of the new church increased until now a church property is owned worth \$4,500. The Church Extension made a donation of \$750 and a loan of \$750. All the balance has been provided by the people themselves, and except the Extension loan, the church is out of debt. The membership of the church is 45, and the Sunday-school numbers 69. The lot is 16x160, and has on it a good parsonage, and the church building 30x45, which will seat 250 people. The church is a model of neatness and

finish. The ladies of the church combined and raised money enough to pay for carpets, altar furniture, and gas fixtures, amounting to \$140. On dedication day, Rev. L. Allinger preached, morning and evening, in German. In the afternoon part of the services were in English. Rev. Dr. Godman of Ohio, Rev. J. Ueber, Rev. J. C. Hartzell, Presiding Elder of the District, Rev. J. Morrow of Ames Church, and Bros. Barth and Kienle were present and participated by giving addresses or otherwise in the varied exercises. Bro. Allinger conducted the financial matters all day, and did just as he has done from the first—splendidly. To his careful and discreet management, in counsel with Bro. Ueber and the trustees, the church is indebted for this beautiful property and energetic Society. May the blessings of God be multiplied in this young church.

On dedication day about \$1,000 was raised, and we publish the names and amounts given, as high as five dollars. Many smaller amounts were given. H. W. Knieper, \$140; J. B. Meyer, \$100; Judge Dibble, \$100; Bro. Wellman, \$79.50; L. Allinger, \$65; G. Heerlein, \$68.50; The Misses Monner, \$98; J. Ueber, \$57; L. Koke, \$57; H. Ueber and wife, \$71; P. Plaswirth, \$49; Mr. Kingstorf, \$40; Bro. Ernst, \$31; Mr. Tobleman, \$30; H. Meyer and wife, \$30; Hon. J. H. Sypher, \$25; Sister Kirchberg, \$26; Bro. Kamphans, \$28; J. Meyer, \$25; Bro. Barth, \$20; Bro. Kock, \$19.50; Bro. Feldkirchen, \$18; Bro. Holdrith, \$15; Bro. Kienle, \$15; Sister Beckroe, \$15; Mr. Monner, \$16; Bro. Zansler, \$15; Bro. Guyer, \$13; Bro. Ring, \$11; Bro. Langenbrake, \$10; Sister Lehr, \$10; Sister Schroeder, \$6; Sister Wahnstedt, \$6; L. Steigleder, \$7. Bros. Ross, Schmah, Franz, Albrecht, Schmidt, and several others gave \$5 each.

A Southern Plea for Fraternity.

President H. F. Johnson, of Whitworth Female College, in Brookhaven, Miss., puts in a strong plea for fraternity in the *New Orleans Christian Advocate*. Dr. Johnson is one of the leading Southern Methodist ministers of his State.

The Northern Methodist Church has changed its policy, and proposes the establishment of fraternal relations. What course shall our people now pursue? Publish bitter articles against the very thing for which our bishops prayed, and which our last general conference said has been "our long expressed desire," and which "every transaction and utterance of our past history pledges us to regard favorably?" Shall we change our policy at this late day? I answer: No. Let our messengers and commissioners be sent to the next ensuing general conference of the Northern Church in good faith, and let an honest and earnest effort be made to settle all existing difficulties, and remove all obstacles to formal fraternity. If an era of good feeling can be established between the two churches upon terms fair and honorable to both, I say, in the name of our holy Christianity, let it be done. There will be none the less joy in the songs of heaven. But if the effort should prove a failure, let the fault not lie at our door, but at the door of the Northern Church, where it has lain since 1848.

Rev. Drs. Dashiell and Ried, of our mission rooms, sent us the following note, addressed to the Pastors and Missionary Committees. Let it be read carefully: "The Board of Managers of the Missionary Society, to whom the General Missionary Committee referred the subject of the publication of the *Missionary Advocate*, has directed the secretaries, to continue the publication monthly, as heretofore, reducing as far as possible the expense and increasing the income so as not to exceed the sum appropriated by the general committee.

To enable us to keep within the amount which has been largely reduced, it will be necessary for the pastors and missionary committees to secure as many subscribers as possible beyond the number granted for gratuitous distribution, which is one for seven members. We will send five copies for \$1.00, and twenty copies for \$3.00.

Please bear in mind that the postage, after Jan'y 1st, must be prepaid by this office. Send us at once the postage at the rate of five cents for each copy, for a year."

Rev. W. L. Molloy writes, Dec. 4, from Jefferson, Texas: "In my last communication I promised to write again, at the close of our Second District Conference, but when I returned home, I was taken sick and both of our children were taken with the fever a few days after. Thank God all are on the road to health once more. Our District

Conference was a success. A large number of the brethren answered for their names and all seemed to be filled with the spirit and ready for work. The preachers on the District are evidently growing, both in grace and knowledge.

Every District Conference grows more interesting, and I am satisfied that the preachers gain more real benefit at these Conferences than they do at our annual Conferences.

Dr. Brush of Austin, dedicated a new church for us at Jacksonville last Sunday. We have travelled very near all over the State of Texas, and it is our opinion, there is not a better church out of town or city in the State. Brother Brush preached with great power and acceptability, morning and evening. If I am capable of judging, Dr. Brush is the right man in the right place. He is wielding a power for Methodism in Texas, which if properly appreciated, must ultimately win. He is a real Methodist preacher. We are closing up the third year's labor on this district and preparing for Conference which meets January 6th, where we hope to see you, Mr. Editor."

The *International Review*, published by A. S. Barnes & Co. (monthly) for January will contain, among other articles on the following subjects, by men of acknowledged ability: Guarantee of order and Republican Government in the States; Ideas in Nature Overlooked, by Dr. Tyndall; Vienna and the Centennial. Among the foreign articles is one on the University system of Italy. Single copy \$1.00, and subscription per annum \$5.00. This *Review* stands among the very first in the world, in the class of subjects discussed, and the literary character of its contributors.

So far, five colored men have been elected to the next Congress, and they are all of them new men. Two are from South Carolina, one from North Carolina, one from Alabama and one from Louisiana. One of the South Carolinians, Lee, is a democrat, and was elected by a democratic and holding republican constituency, and affords the novel spectacle of a colored man representing the democracy of the Palmetto State in Congress.

Read carefully the advertisement in another column of the *Christian Standard & Home Journal*, of Philadelphia. It is the organ of the National Publishing Association, for the promotion of Holiness. Rev. Dr. Lowery is editor. Terms \$2.00 per year. The paper is ably edited, and in its chosen speciality, will do great good.

The School Board of Keokuk having refused to admit a colored applicant to the high school, a judge of the Circuit Court has decided that the youth is entitled to a writ of mandamus commanding the Board to admit him to all privileges and benefits enjoyed by other scholars possessing the same qualification.

The good letter on our first page, from Bandera, Texas, is from a new correspondent. More from the same source will be welcome.

Two cents a week pays for the Southwestern. Do not let your name be stricken off the list, but renew for 1875.

Personal.

—Bishop Harris and family are in Chicago, their new home.

—Mrs. Van Cott will not make her anticipated visit to Ames Church in this city this week, on account of ill health.

—Gov. Hahn of St. Charles, La., received the entire democratic and republican vote of his parish for the Legislature. He is an outspoken republican.

—We are pleased to learn from Rev. Dr. Godman, president of Baldwin University in Ohio, that John T. Nelson, Daniel Shaw, Jacob Wilson, and August Wilman, who went from our Orphan's Home to that school, are doing well.

—Rev. H. M. Church of McComb City, Miss., spent a day in our city and made us a visit lately. He reports a membership at his place of about fifty and a good prospect of building a \$5,000 church. Brother Church is a valuable acquisition to our force in the southwest.

—King Kalakaua, King of the Sandwich Islands, arrived at San Francisco on the 29th ult. The party remained there a few days, and then proceeded to Washington. They intended to visit the principal Eastern cities. The King says that he is merely on a visit to the President, and that he will not take any active part in the negotiations for the reciprocity treaty. The San Francisco authorities took no part in the reception of the royal party.

—Col. Hilliard of McComb City, Miss. favored us with a call a few days since. He is Secretary of the Mississippi Valley Company and a thoroughly live man. Just now he is giving attention to the securing of immigrants to Mississippi, and is doing much to make the great resources of the South known by extended correspondence with the press.

Missionary Appropriations.

The following are the appropriations to the American Conferences, for 1874-5:

DOMESTIC—AMERICAN CONFERENCES.	
	1874. 1875.
Alabama.....	\$11,000 \$8,500
Arkansas.....	7,000 5,000
Baltimore.....	2,000 2,000
California.....	8,000 6,000
California contingent for transfers.....	1,000
Central Illinois.....	1,000 600
Central New York.....	1,200 800
Central Ohio.....	2,000 1,300
Central Pennsylvania.....	1,700 1,100
Cincinnati.....	2,000 1,300
Colorado.....	2,000 1,500
Delaware.....	2,000 1,500
Des Moines.....	1,500 1,000
Detroit.....	3,750 2,250
East Maine.....	3,000 2,100
E. Oregon & Washington.....	3,000 2,100
For transfers.....	1,000
Florida.....	2,000 1,300
Georgia.....	5,000 4,000
Illinois.....	10,500 8,500
Indiana.....	1,000 600
Iowa.....	1,000 600
Kansas.....	3,000 4,000
Kentucky.....	2,500 1,500
Lexington.....	2,500 1,500
Louisiana.....	9,000 6,000
Maine.....	2,000 1,500
Michigan.....	3,750 2,250
Minnesota.....	10,000 8,000
Mississippi.....	6,000 4,000
Missouri.....	7,000 5,000
Nebraska.....	2,000 1,500
Nebraska contingent for additional full year.....	3,500
Nevada.....	4,000 3,000
Nevada contingent, for transfers.....	600
Newark.....	2,000 1,300
New England.....	3,500 2,100
New Jersey.....	2,000 1,300
New Hampshire.....	2,000 1,300
New York.....	4,500 2,500
New York East.....	4,500 2,500
North Carolina.....	10,000 7,000
North New York.....	1,000 600
North Indiana.....	1,000 600
North Ohio.....	1,000 600
North-west Indiana.....	1,000 600
North-west Iowa.....	5,000 3,000
Ohio.....	2,500 1,500
Oregon.....	3,500 2,000
Oregon contingent, for transfers.....	500
Philadelphia.....	6,000 4,000
Pittsburg.....	2,500 1,500
Providence.....	2,500 1,500
Rock River.....	2,500 1,500
Rocky Mountain.....	14,000 10,000
Rocky Mountain contingent, for transfers.....	1,000
St. Louis.....	1,000 600
South Carolina.....	1,000 600
South-eastern Indiana.....	1,000 600
Southern Illinois.....	1,400 800
Southern Kansas.....	4,500 2,500
Tennessee.....	11,000 7,000
Texas.....	7,000 5,000
Texas contingent, for new workers & transfers.....	3,000
Troy.....	3,000 1,800
Upper Iowa.....	2,000 1,300
Vermont.....	2,000 1,300
Virginia.....	12,000 9,000
Washington.....	4,500 2,500
Western New York.....	1,200 800
West Texas.....	6,000 4,000
West Texas contingent, for new workers & transfers.....	3,000
West Virginia.....	5,000 3,000
West Wisconsin.....	4,500 2,500
Wisconsin.....	4,500 2,500
Wyoming.....	1,000 600
Total for American Domestic Missions.....	\$331,500 \$254,475
IV.—MISCELLANEOUS.	
1. Contingent Fund.....	\$25,000 \$25,000
2. Incidental expenses.....	20,000 10,000
3. Office expenses.....	20,000 20,000
4. Gratifications distributed to Ministers & Clergy.....	15,000 12,000
Total.....	\$80,000 \$77,000
V.—RECAPITULATION.	
I. Foreign missions & exchanges.....	\$337,500 \$303,853
II. Missions in Territory of the U. S.....	11,000 11,000
III. Domestic missions—(1) Foreign population, etc.....	76,300 76,975
Domestic missions—(2) Indian.....	4,150 3,500
Domestic missions—(3) American conf.....	331,500 254,475
IV. Miscellaneous (contingent fund, incidental, office, etc.).....	80,000 77,000
Grand total.....	\$843,350 \$729,223

We need five thousand subscribers, and will have them if our friends will help.

Mississippi Conference, Attention!

Presiding elder Adams, and Pastor J. W. Johnson, write from Meridian: "Our annual conference meets in Meridian, January 20. Our people are doing all they can to take care of the conference, and ministers who may be with us from other conferences. As times are very hard, we hope that no other one will come to conference expecting to be taken care of. We also hope the ministers will not bring their wives with them, as we are going to find it difficult to find sleeping accommodations. A special committee will be at each train to meet the brethren and direct them to their homes."

Louisiana Conference, Attention!

The Louisiana conference meets Jan'y 26th, in First Street Church, New Orleans. Brethren coming to the city will report at the church, and to assigned homes. Committee of association will meet the members of the different classes on Tuesday, the day before conference. The following brethren are the committee of examination: First year, A. Ross, and C. W. Bryant; second year, J. Devereaux, and James Haywood; third year, James Morrow and C. W. Bryant; fourth year, J. Devereaux, and C. W. Bryant. It is hoped that no one will be absent from the city on Tuesday, the day before conference.

Shenandoah Conference, Attention!

The Shenandoah conference meets Jan'y 26th, in First Street Church, New Orleans. Brethren coming to the city will report at the church, and to assigned homes. Committee of association will meet the members of the different classes on Tuesday, the day before conference. The following brethren are the committee of examination: First year, A. Ross, and C. W. Bryant; second year, J. Devereaux, and James Haywood; third year, James Morrow and C. W. Bryant; fourth year, J. Devereaux, and C. W. Bryant. It is hoped that no one will be absent from the city on Tuesday, the day before conference.

Washington Conference, Attention!

The Washington conference meets Jan'y 26th, in First Street Church, New Orleans. Brethren coming to the city will report at the church, and to assigned homes. Committee of association will meet the members of the different classes on Tuesday, the day before conference. The following brethren are the committee of examination: First year, A. Ross, and C. W. Bryant; second year, J. Devereaux, and James Haywood; third year, James Morrow and C. W. Bryant; fourth year, J. Devereaux, and C. W. Bryant. It is hoped that no one will be absent from the city on Tuesday, the day before conference.

Our Own Church.

CLINTON ST. CHURCH, N. O. Rev. John Webb writes: I desire to say something through your columns of our work at this point. This is my first appointment, and first year in conference. Our fourth quarterly conference was one of much interest. The conference was held Nov. 20, all the official members being present. On Sunday the 21st, our acceptable presiding elder, Rev. Emperor Williams, preached at 3 o'clock, and at night the pastor preached, and the sacrament was administered to ninety-nine communicants. Three united with the church. We have paid the preceding elder his salary and taken all the benevolent collections, except the missionary, which will be taken before conference.

THOMSON CHAPEL, N. O. Rev. R. Hodge pastor. The fourth quarterly conference was held Nov. 16th. The Sunday school was reported in good condition, numbering seventy. The pastor had preached to and catechized the children. During the year 17 had been received into the church; 5 had been received in full connection; 7 had been expelled; 1 had left the church; 3 had died, and 13 children had been baptized. There are sixty-one members in full connection, and forty-three probationers. The pastor had been paid by the church to date \$242.25. Twelve dollars had been raised for the Freedmen's Aid Society. The local preacher licenses of Randolph Jones, J. Washington and Myor Butler, were renewed. The exhorter license of T. P. was renewed. Whole amount of money raised during the year, \$400.65.

UNION CHAPEL, NEW ORLEANS. The fourth quarterly meeting was held Dec. 4th and 5th. At the conference there was a full attendance. The Stewart's report showed that \$222.70 had been collected from the classes on the disciplinary plan of weekly payments. The pastor had been paid 1,036.00, and house rent \$280. Balance still due the pastor, \$359. The Trustees report showed that about \$3,000 had been paid the past year on the church property. Joshua Williams was appointed district steward. The licenses of P. W. Hamilton, local preacher, and of B. Pruden and J. Williams, exhorters, were renewed after the passage of their character. The pastor gave the following report of his three year's work about to close:

NEW ORLEANS, Dec. 4, 1874. DEAR BRETHREN:—It is with humble and grateful thanks to Almighty God, for the matchless mercy and goodness, and the special and wonderful grace bestowed upon his servant, securing the success that has attended my labors from the first day I took charge of this church until now. All these years have been fraught with trials. We have had poverty, sufferings, and political troubles on one hand, and floods and financial panics on the other. But out of these the Lord has brought us safely, and made him to be all the glory. The time is at hand, when according to the law of the church I must go to another field of labor. I pray that that piece and brotherly love which have cemented our hearts together in Christ Jesus may continue, and the pastor, the Lord our God may send unto you, may lead you to new victories and triumphs. And wherever my lot may be, near or far, I shall ever pray for you and remember you, and the happy seasons we have enjoyed together in the Master's service.

PROPERTY STATEMENT. In 1873, on becoming your pastor, I found that the chapel, in which you worshipped, on Moral street, was entirely too small to accommodate the people. The plan was at once entered upon to buy lots and build. The little congregation, only 300 or 400 strong, was not rich in this world's good. We bought two lots and built what is now known as Union Chapel, and have been worshipping in the basement during the past two years. The lecture room is completed and finely furnished, and will accommodate 1,500 persons, and we think we have the largest regular congregation among our people in the South. The value of the property, when finished, will be about \$20,000. The audience room is yet to finish, and will take about \$3,000. As the property now stands, it is worth about \$17,000. The present indebtedness on the church is \$6,000, including church extension loan of \$2,000. In 1872 we raised for all purposes, \$6,750; in 1873, \$6,320; and in 1874 to date, \$4,261.70, making a total since I became your pastor, of \$17,331.70.

Cash in Advance.

We ask payment in advance because it is the best both for us and for subscribers. It is the least trouble to all parties. If however any want the paper and cannot pay now but think they can surely pay in two months, we will send them the paper, but will stop it at that time if payment is not made.

Postage Prepaid.

By the new law, after January all postage will be paid by us. So our subscribers will have no trouble but take the paper out of the office.

Only \$1 a Year.

We make no advance in the price of the paper because of the new postage law. So the price of the SOUTHWESTERN will be the same, ONE DOLLAR A YEAR. At this price the paper costs our subscribers about two cents a week.

Push the Caravan.

We urge upon every MINISTER of our Church in Louisiana, Mississippi and Texas, to go to work. We ask the LOCAL PREACHERS to help. We want all our friends to lend a helping hand and to lend it now.

Address all letters to
Rev. J. C. HARTZELL,
Lock Box "B,"
New Orleans, La.

added to the church this year. Twenty-eight adults have been baptized. His son, James Brooks, who was born July 14, 1870, died Oct. 18, 1874. We sympathize with Bro. Brooks in his afflictions.

Texas Notes.

At the Young Men's Christian Association held at the Barnes Institute in this city, we spent a pleasant evening yesterday. They have a large membership. A very spirited debate was going on. Subject, "Which is the greatest evil, intemperance, or war?"

At the close of the debate a prayer meeting was held, and an opportunity was given the persons present to "sign the pledge," which six did, and several joined the association. A great work is being wrought here among our young men. Nearly every local preacher and exhorter is a member, and are being trained to "blow the trumpet in Zion." The association keeps up a lively temperance society and band of hope. Some of the worst drunkards have been reclaimed by the efforts of the officers of this association.

The protracted meeting at the Baptist Church is still going on.

The freedmen are forming Homestead Associations in Galveston.

It is reported that \$34.15 was collected at Sherman, Texas, for the training school, established by our church for her preachers at Louisville, Ky.

It is stated that \$32.50 was raised by the whites some weeks since, in the Cottonwood, Guadalupe Co., neighborhood. Mr. John Drennon, and family, when returning from meeting, were shot by wayward assassins. Near the bodies a piece of gun wadding was found, but partially burned. Tracks were found leading toward the house of an old man, a German, named Kunda, and his son Fred. In the old man's house, on the mantle shelf, was found a torn German newspaper. The partially burnt piece of wadding was put in place and fitted exactly. On making the connection, a broken line read: "And he raised his gun to his face and shot him dead." Though but part of a story in the paper, it was a most singular and startling coincidence.

The church at Gonzales received 15 members by baptism Sunday evening last, the results of the protracted meeting just closed.

Gen. Shields assumed the duties of collector at this post (Galveston) on Tuesday, Dec. 1st.

Capt. Caldwell's company of "minute men" are busy driving Mexican raiders back over the Rio Grande.

A new temperance organization is in formation here among the freedmen. It originated in Young Men's Christian Association.

In Galad Co., a highwayman robbed a Mexican of his wife, making her and a horse and ride off with him.

A. G. MARNETT,
GALVESTON, NOV. 25th.

THE SOUTHWESTERN

For 1875.

We have sent out lists of subscribers to all the post offices where the SOUTHWESTERN is taken. Will those to whom the lists are sent, without delay see all the persons whose names are on the lists and ask them to renew their subscriptions for another year? MINISTERS to whom the lists are sent will please read the names from the pulpit and ask all to renew.

Cash in Advance.

We ask payment in advance because it is the best both for us and for subscribers. It is the least trouble to all parties. If however any want the paper and cannot pay now but think they can surely pay in two months, we will send them the paper, but will stop it at that time if payment is not made.

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Rev. J. C. HARTZELL,
Lock Box "B,"
New Orleans, La.

PROSPECTUS

OF THE

New York Weekly Witness

For 1875.

Published by JOHN DOUGALL, No. 2, Spruce St., (Tract House,) New York

The WEEKLY WITNESS, which lacks two months of being three years old, has attained the circulation, unpreceded in so short a time, of over 50,000 copies, a result due to the large amount of the choice reading matter which it has given for the exceedingly low price of one dollar per annum. As this price cannot be reduced, and as it is not desirable to reduce the size of the paper, the 20 cents of postage herebefore payable by subscribers at their own post-offices will now have to be added to the subscription, as the postage must be prepaid hereafter by publishers. The subscription rate for 1875 will therefore be \$1.20 per annum, or 60c. for a half year. New subscribers may have it for 30c. for a quarter on trial.

To all who remit \$1.20 now for 1875, we shall send the unexpired time of 1874 gratis, and may who wish to try the paper till January, may have it for 10 cents till then.

We wish to have the paper extensively known, and to that end specimen copies are sent gratis and postpaid to all who apply for them by postal card or otherwise. The DAILY WITNESS, containing news, markets, financial reports, and much excellent reading matter, is \$3 per annum, \$1.50 for six months, or 75 cents per quarter. A New York daily, postpaid, for three dollars a year is a new thing. Orders, checks and drafts are to be made payable to the proprietor and publisher. NEW YORK, 2d November, 1874.

JOHN DOUGALL.

The following is from a gentleman who has heretofore subscribed for 5,000 poor ministers and missionaries, and who proposes, on certain conditions, to do so again:

DEAR MR. DOUGALL:—I was pleased to notice the suggestion of one of your correspondents, that each of the present subscribers to the WEEKLY WITNESS should procure one or more additional names, and thus lift their list from 50,000 to 100,000. I believe that those who are now taking the WITNESS, and who are therefore prepared to appreciate its value as a family paper, and the low price at which it is furnished, will esteem it a pleasant duty to recommend it to their neighbors, and secure the names of one or more new subscribers to the WITNESS in this connection, that for every ten subscriptions at \$1 each you may receive in response to the suggestion of your correspondent, I will subscribe for an additional copy of the paper, to be sent to some bona fide missionary or minister in the West, or some teacher among the freedmen. If the result of the efforts that may be put forth by the friends of the WITNESS, to extend its circulation, shall add 50,000 subscribers to its list within the next three months, and no make it my duty to supply 5,000 missionaries, ministers and teachers in accordance with the above proposition, I am sure it will be a source of rejoicing to you, as well as to A FRIEND OF THE WITNESS.

OLIVER, KANSAS.

I am a reader of the WEEKLY WITNESS and esteem it highly. I have never known a religious paper before in which all classes could be interested. I rejoice the barriers are giving way to the free thought and speech. It seems to me the WITNESS is doing a good work.

F. A. BECKWITH,
NEW BRITAIN, CONN.

The WITNESS is the best and cheapest paper I ever had. If I can do anything in N. B. to extend its circulation, I shall be most happy to do it. I have a large family, but in the WITNESS I find food for all, old or young. I would like to see it in every family.

J. VILLE.

ETNA, ALLEGANY CO., PA.

I am very much pleased with your paper. It is just the kind of a paper I have been searching for, for some time back. I do believe that if the WITNESS could be sent to every household in the United States, there would not be so much of that terrible liquor traffic carried on. Liquor is the destruction of man's soul as well as bodies.

PORT DOUGHER, IOWA.

Believe me that the WITNESS is read in my family, and that, too, with an avidity in no small degree complimentary to that paper. It is truly a superior publication, and the right track on all the great living issues.

J. H. LAZER,
Pastor M. E. Church.

THE

Christian Standard and

Home Journal,

PUBLISHED BY THE

National Publishing Association for the Promotion

of Holiness.

Under the auspices of

National Camp-Meeting Association.

REV. A. LOWREY, D. D., Editor.

REV. GEO. HUGHES, Associate Editor.

TERMS—\$2.00 PER ANNUM.

THE STANDARD AND JOURNAL

Will be sent from

December First, 1874.

To all new subscribers for the ensuing year whose names are received at the office

ACCOMPANIED BY THE CASH,

previous to January 1st.

To all new subscribers this sending, as well as to all old subscribers whose

CASH FOR THE YEAR 1875

is received at the office before January 1st, 1875,

THE STANDARD AND JOURNAL

will be sent for the next year

FREE OF POSTAGE.

All remittances should be made payable to the order of, and all communications on business matters should be addressed to

W. T. PERKINS,

Publishing Agent,

No. 14 N. 7th street, Philadelphia.

25-1

Employment!

I want 1000 agents to canvass for the COM-PLUTE HERALD, and THE GOSPEL WORLD. I will give such agents and furnish such advertising facilities that no man need make less than \$200 per month and all expenses—no matter whether he ever canvassed before or not. Address Dr. O. PHELPS BROWN, No. 31 Grand Street, Jersey City, N. J.; and full particulars will be sent by return mail.

Religious Books—For 1 year past a specialty at J. W. McIntyre's, No. 4 South 5th St. St. Louis, Mo. Catalogue sent free. 25-1

GAME BELT. HUNTERS' Agents wanted. Remorse & Co., St. Louis, Mo. 25-1

RIPLEY, Miss. Rev. J. M. Shumppert writes: "My third quarterly conference was held Oct. 31, and Nov. 1. Presiding elder, McLaughlin, was not able to meet with us."

Bro. L. L. Shumppert, a student of Shaw University, preached for us with good effect.

SCHOOL, CHURCH AND HALL

FURNITURE,

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SCHOOL FURNISHING

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Plow. Black Land Scouring Plow, a specialty. Bering & McNeal, Agents, Galveston, Tex.

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PERSONAL—Those who

are afflicted with Neuralgia, Heart Disease, Epilepsy, Etc., Ear Discharge, Heart Disease, etc., etc., are requested to send their names and address to JAS. P. CAMPBELL, M. D., 60 Fulton street, N. Y., and receive a copy of

Dec. 10, 1874, at Barnes
the wife of
of a son.

The church on the Meridian District
a prosperous condition. A great ma

Bro. Boyd's death was very sudden. He labored at the Scott Station, and returned home, and after an illness of only eight or ten days, he died, shouting the praises of Jesus. He was but 28 years old, and an excellent man. He leaves a wife and two children.


WHEAT CHAPEL, N. C. Rev. J. GOU
 Pastor. The fourth quarterly conference
 1941. Wheat Chapel, N. C.

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